

THE PANOPLIST;

OR,

THE CHRISTIAN'S ARMORY.

No. 20.] JANUARY, 1807. [No. 8. VOL. II.

Biography.

MEMOIRS OF JOHN HOWARD, ESQ.

From Dr. Samuel Stennett's Sermon, occasioned by his death, which happened January 20, 1790.

I SHALL not take up your time with the particulars of his birth, education, and fortune. The advantages of this kind with which Providence indulged him, and of which he was truly sensible, were of trifling consideration, when brought into view with those personal endowments, natural and religious, by which he was distinguished from most other characters.

He possessed a clear understanding, and a sound judgment; which were enriched and improved by a variety of useful knowledge. And as he had a taste for polite literature, so he was well versed in most of the modern languages, which he took no small pains to acquire, that he might be the better enabled to carry his benevolent purposes into effect. He had a just idea of the civil and religious rights of mankind, accompanied with a true sense of the worth, importance, and dignity of man as a reasonable, social, and immortal creature. And as no man had a more extensive

knowledge of the world than he, having conversed with personages of the first rank in life, and with those in the meanest stations; with characters eminent for virtue and piety, and the most abandoned and wretched; so no man was more fully persuaded than he of the universal depravity of human nature. With the discernment both of a Philosopher and a CHRISTIAN he entered into the principles, maxims, and views of men of all ranks and conditions of life; and knew how to apply the knowledge he thus acquired to the most important purposes.

His moral endowments were perhaps more extraordinary than those just mentioned. Here he shone with distinguished lustre. The two virtues of *Fortitude* and *Humanity* were the prominent features in his countenance. Nor could his modesty conceal them from the public eye, no, not from the view of all Europe. They were interwoven with his nature, and always acted in unison with each other.

Such was the *firmness of his mind*, that no danger could deter him from his duty; not the painful fatigues of long and hazardous journies; not the perils of seas infested with merciless barbarians; not the loathsome infection of dungeons; not the dread of assassination by the hands of miscreants, who draw their gains from the vitals of those committed to their custody, nor the apprehension of the plague in a ship with a foul bill, and in the confinement of a Lazaretto; no danger, however formidable, could shake his resolution. "Having made up his mind to his duty," as he told me when expressing my apprehensions for his safety, "he thrust all consequences from his view, and was resolved to follow wherever Providence led." And in a letter I received from him, when just embarking on a dangerous ocean, with the prospect before him of performing a forty-two days quarantine, he thus expresses himself, "*I bless God, my calm spirits and steady resolution have not yet forsaken me.*"

He was superior too to the frowns and the contempt of the envious and the avaricious, who represented him as petulantly officious, or extravagantly insane. Disappointments he *did* meet with, and obstructions *were* thrown in the way of some of his benevolent plans. But none of these things moved him. And more than one instance I might mention of his asserting the cause of the oppressed, in the face of a kind of opposition which would make most men tremble. Nor, on the other hand, could the Syren song of ease, indulgence, and pleasure,

prevail on him when on the career of duty and danger, in the least to relax his painful exertions.

"Firm to the mast with chains himself he bound,
Nor trusted virtue to th' enchanting sound."

With this Roman fortitude was united uncommon *Humanity*. He felt for the miseries of mankind in general. He felt for the miseries of the oppressed. Yea, he felt for the miseries of the guilty, for he well remembered that we are all guilty before God. Their distresses existed not in his imagination only; they were realized to his eye, his ear, his touch. As the Poet expresses it, when speaking of him,

"He quitted bliss that rural scenes bestow,
To seek a nobler amidst scenes of woe,
To traverse seas, range kingdoms, and bring home,
Not the proud monuments of Greece or Rome,
But knowledge such as only dungeons teach,
And only sympathy like his could reach."

The number of prisons he visited, at the hazard of his health and life, it would be difficult to collect. Nor did he stop at the iron gate of the most gloomy dungeon. He entered those dreary mansions of silence and darkness, and, in some instances, of cruel oppression; poured tears of commiseration on the wretched inhabitant; and with his own hand ministered assistance, while his heart was meditating plans of more general and effectual relief. "*The impressions, says he, which these scenes of misery made on my mind, no length of time can efface.*" It

may therefore easily be imagined that, with a sensibility peculiar to himself, he affixed that expressive motto to his book,

“Ah!—little think the gay—
Whom pleasure, power, and affluence
surround,
How many pine in want, and dun-
geon-glooms;
Shut from the common air.”

THOMSON.

Here I might paint, but I shall rather leave it to you to imagine, the extatic joy which many groaning under oppression felt, at starting into life and happiness, through the interposition of this their generous Patron; and the gratitude too, which even those who justly suffered imprisonment felt, for the alleviation of their miseries by his kind offices.

His *disinterestedness* also in these exertions for the good of mankind, is deserving of our particular notice. For besides the consideration of the fatigues he endured, the dangers to which he exposed his person, and the expenses of various kinds he incurred, he well knew the reports he made to the public would afford disgust rather than entertainment, and so be read and regarded by few. He wrote therefore not for the amusement of the curious, and could expect no applause from the unfeeling. Indeed his object was the information of Legislators, of whom he sought, and from whom, to his great satisfaction, he obtained, the redress of many evils he complained of. “*As nothing, says he, but a consciousness of duty could have enabled me to go through all the disagreeable scenes which lay in my way, so I had the happiness of being placed out of the reach of other incitements.*”

There is one more trait in his character which must not be overlooked, and that is his *Temperance*. Such a mastery he obtained over himself, that a little food, and that chiefly of the vegetable kind, satisfied the demands of nature; and with one night's rest out of three he could, for a long course of time, pursue his journeys. No consideration could prevail on him to partake of the luxuries of the most elegant table, or to allow himself more rest than was absolutely necessary. Nor yet was he influenced, in this kind of discipline he observed, by cynical austerity. He found this mode of living most agreeable to his constitution, and best qualified him for those active exertions, which were the pleasure of his life.

Such were the moral endowments of this extraordinary man; such his *Fortitude*, his *Humanity*, his *Disinterestedness*, and *Temperance*. I go on now to speak of his religious character.

He was a firm believer of divine revelation. Nor was he ashamed of those truths he heard stated, explained, and enforced in this place. He had made up his mind, as he said, upon his religious sentiments, and was not to be moved from his steadfastness by novel opinions obtruded on the world. Nor did he content himself with a bare profession of these divine truths. He entered into the spirit of the gospel, felt its power, and tasted its sweetness. You know, my friends, with what seriousness and devotion he attended, for a long course of years, on the worship of God among us. It would be scarce decent for me to

repeat the affectionate things he says, in a letter written me from a remote part of the world, respecting the satisfaction and pleasure he had felt in the religious exercises of this place. I shall however be excused, if I just observe, that his hours of religious retirement, whether on land or at sea, were employed in reviewing the notes he had taken of sermons delivered here. And *"these, adds he, are my songs in the house of my pilgrimage. Oh, Sir, how many Sabbaths have I ardently longed to spend in Wild-Street! God in Christ is my Rock, the portion of my soul!"*

His candour, as might naturally be expected in a man of his exemplary piety, was great. As he steadily adhered to his religious principles, so he abhorred bigotry. Having met with difficulties in his inquiries after truth, he knew how to make allowance for those who met with the same.

His acts of charity to the poor were numerous. For though he was not ostentatious, yet many of them could not be concealed. Providence blessed him with affluence; but all who knew him, know that nothing was more opposite to his disposition than heaping up wealth. His treasure was laid up in heaven. His neighbourhood in Bedfordshire will bear witness to his generosity; and many a poor family there will, I doubt not, feel deeply for the loss of so kind a friend. Nor were his charities confined to the circle of his own mansion. "He went about," like his divine Master, "doing good." Compassion excited, prudence guided, and obligingness accompanied his

benefactions. He well remembered what the benevolent Jesus was used to say when on earth, "It is more blessed to give than to receive." Few, who sought his assistance, were refused, and many obtained it without seeking it. The advancement of the interests of truth and religion, was an object in his view most important. To the erecting of many a place of worship did he liberally contribute. And with what cheerfulness he assisted in building this house you need not be told. "He accounted it an honour, he said, to join his name with yours."

Good men of every denomination he affectionately loved. And while with a manly firmness he asserted and maintained his own religious sentiments, agreeably to the sense he felt of their importance; he was a good deal hurt at every approach, in his apprehension, towards a little, narrow, contracted spirit in matters of religion. Yet he was a *Dissenter* from the established church on principle. Nor was he ashamed to have it known to all the world that this was his profession. He well understood the grounds of his dissent, nor could he on any consideration think it his duty to take the sacramental test as a qualification, either for enjoying any place of honour and emolument, or serving any burdensome office in the state. Called upon, however, to the latter, he did not avail himself of this just excuse for declining the service; but resolutely undertook it, at the hazard of incurring enormous pains and penalties, from which nothing but a bill of indemnity could secure him.

Such was the character of this excellent man. "He went about doing good." The life of Christ was the original, his the copy. How nearly the latter resembled the former, you will judge from what has been said. Nor am I afraid you will charge the account given of him with exaggeration. His character was a very extraordinary one. It was, however, not without its imperfections: nor should I do him justice were I to omit adding that he was himself deeply sensible of those imperfections.

It remains that I mention a few historical facts, which will serve to throw a further light upon the character we have drawn, and confirm the truth of what hath been said.

In the year 1773, he was called upon to serve the office of sheriff for the county of Bedford. The prisons, of course, falling under his inspection and management, he became acquainted with such disorders and abuses, as failed not to excite his compassionate concern. He considered that prisons, houses of correction excepted, were not meant for punishment but confinement. No man is in the eye of the law guilty, till legally tried and convicted. He therefore rightly concluded that to subject a person in this state to any inconvenience, more than the necessary one of confinement, is unjust; and to suffer him, when acquitted, to be loaded with exorbitant fees, is cruel oppression.

The utmost pains, therefore, he immediately took to effect a reform in the gaols under his own custody. This naturally led to the idea, that what had happened in his own county,

might have happened also in other counties. He therefore resolved to visit the prisons of neighbouring shires. This he did; and his fears being realized by the miserable scenes his eyes beheld, he extended his progress further, and visited the whole kingdom. The information thus obtained, and which was committed accurately to writing, he immediately applied to the object he had in view.

In the year 1774, he was examined upon this subject before the House of Commons, when he had the honour of their thanks. And soon after a bill was brought in "for the relief of prisoners, who shall be acquitted, respecting their fees;" and another bill "for preserving the health of prisoners, and preventing the gaol distemper." These two acts, which passed that session, he had printed in a different character, and sent them to the keeper of every county-gaol in England. *By those acts, as he observes, the tear was wiped from many an eye; and the legislature had for them "the blessings of many that were ready to perish."* Thus had a HOWARD the honour of pouring consolation into the afflicted breast; and through him it might be said, "God looked down from the height of his sanctuary, to hear the groaning of the prisoner, to loose those that were appointed to death."*

His views, upon this success, were quickly enlarged. He resolved to visit the prisons in foreign countries, not only to obtain relief for the oppressed, and a mitigation of miseries to the distressed wherever he found

* Ps. cii. 18, 19.

them ; but to procure such new information, as might be necessary to forward the reforms he had in contemplation at home. His visits were repeated, and scarce a kingdom was there in Europe, which he did not traverse.

He then extended his views still further, and resolved to collect the rules, orders, and drafts of the principal Lazarettos in Europe, with the medical treatment of patients in the plague ; in hopes by these means to set on foot such regulations, and bring forward such measures as, with the blessing of God, might prevent the future return of that calamity to this country. So he travelled into Turkey, and visited himself one, if not more, who was actually in that dreadful disorder, the distant apprehension of which has made many a countenance turn pale.

To give you only a general account of his well laid plans, for alleviating the miseries of the poor, for stopping the progress of vice, for promoting industry and virtue, and for preventing the importation and spread of infectious diseases, would carry me too far. I must therefore only add, that success has already, in a degree, attended his endeavours. And it is to be hoped, that such a superstructure will, in time, be raised on the foundation he has laid, as will be of the greatest utility to this country ; and which, should he have access to the knowledge of it in the world above, would, I am persuaded, add to the joy his benevolent heart there feels.

We have hinted before at the painful fatigues he endured, the great expense he incurred, and the imminent dangers to which

he exposed himself in thus going about to do good : and on this subject I meant further to enlarge, but must deny myself this satisfaction lest I should trespass on your patience.

The attention which was paid to him by the principal personages in Europe, and which he was so far from courting, that, in some instances, he absolutely declined it ; I say, this extraordinary attention of theirs, with the peculiar circumstances that accompanied it, shews in what high estimation his character stood with the public. Indeed, his modesty must not be passed over without particular notice. His reply to one of the principal officers of state in a great kingdom, upon being told that, however he would not suffer a statue to be erected to him in his own country, a statue would be erected in the prisons of that ; I say his reply was memorable, and marks the character of the man. "*I have no objection, said he, to its being erected where it shall be invisible.*" And in a letter he sent me from Turkey, speaking of this hasty measure, as he calls it, and his wish that it might be stopped, he adds, "*Alas ! our best performances have such a mixture of folly and sin, that praise is vanity and presumption, and pain to a thinking mind.*"

He set out on his last journey the beginning of July, 1789. It was to have been of great extent, and to have taken up the compass of about three years. I expostulated largely with him at parting, on the mistake of suffering himself, through an earnest desire of doing good, to be precipitated beyond the clear line of duty, which might possibly be

sometimes the case. He seemed to apprehend he should scarce see this country again; and when last in this place, said to a friend near him, "*Well! we shall not perhaps meet one another again till we meet in heaven.*"

What we feared, Providence has permitted. HOWARD is no more! He died at *Cherson*,* January the 20th,† of a malignant fever, which he caught by humanely visiting a person in that disorder; to whom he administered the usual medicine, but without effect. The same medicine he took himself, which proving too powerful for his constitution, the fever carried him off in ten days. He had the assistance of several physicians; and great attention was paid him by Prince Potemkin, who not only sent him his own physician, but visited him himself.‡

Thus fell this great and good man a sacrifice to humanity.

The publisher¶ became acquainted with this wonderful man when first in Scotland, and had many agreeable and instructive conversations with him, on

* A settlement of the Empress of Russia, toward the northern extremity of the *Euxine* or *Black Sea*, not far from *Oczakow*.

† 1790.

§ A few days after the publication of the sermon, from which this account is taken, the person who attended Mr. Howard on his journey, and in whose arms he expired, arrived from *Cherson*. From him, among other particulars, I learn that he met death with submission, composure, and fortitude; and that he retained his senses to the last, expressing the pleasing satisfaction he felt in the prospect of "going home to his Father and his God."

¶ The late Rev. Dr. Erskine of Edinburgh.

a variety of subjects. He knew not, however, till his last visit to Edinburgh, his happy experience of the influence of evangelical doctrines, falsely charged with a licentious tendency, in exciting to abound in works of righteousness and beneficence. At that time, Mr. Howard happened to hear a sermon, in which justification through the blood and merits of Jesus, and the connexion of the belief of that doctrine with holiness of heart and life, were occasionally illustrated. The next day he acquainted the publisher, how congenial the short reflections on that subject were to his sentiments and feelings. A deep and humble sense of the defects and blemishes of his best duties, convinced him that he needed a better righteousness than his own for acceptance with God. Free justification by grace through the redemption which is in Christ Jesus, was the great source of his comfort, and motive of his generous and toilsome efforts for softening sorrow. In one of the Greek Islands, he was surprised to see exposed to sale, two sermons by Mr. William Bridges on the sinfulness of sin and the fullness of Christ, which he immediately purchased and read with pleasure and edification. The publisher has been credibly informed, that he was ambitious, that his only son, who had the prospect of inheriting a handsome fortune, should study divinity, and, as a dissenting clergyman, publish to men the gospel of Christ. But Providence denied the gratification of his wishes, for reasons which he now sees to be wise and just and good.

THE LIFE OF REV. JOHN SERGEANT.

BIOGRAPHICAL sketches of virtuous and good men must always be useful. By being conversant with the excellent of the earth, we shall catch somewhat of their spirit. The patience with which they sustained the most weighty afflictions, will teach us not to sink under the troubles of life. The resolution with which they encountered the difficulties that were thrown in the way of uprightness, will excite in us an elevation of mind; the zeal, which they manifested in the cause of truth, must impel us to exertion, and while we view them distinguished for qualities, which we do not possess, and yet humble and penitent for sin, and renouncing all pretensions to merit, we must be impressed with the folly of nourishing any proud conception of our own worth.

If we measure the excellence of character by the ardour of benevolent feeling, and by the cheerful sacrifice of earthly blessings in attempting to promote the glory of God in the salvation of sinners, those holy men, who have renounced the pleasures of civilized society for the disgusting intercourse of savages, who have exchanged the cultivated field for the dreary wilderness, that they might cause the desert to rejoice in the knowledge of God, must surely occupy a high place in our estimation. But while *Eliot*, the *Mayhews*, and *Brainerd* are held in deserved remembrance, the name of *Sergeant* is not so generally known. Some notice therefore of his character and labours, it is thought, will not be unaccepta-

ble to the disciples of Jesus, who take an interest in the exertions, which are now made for extending the blessings of the gospel among the heathen. This was the object, which was dear to his heart, and to the promotion of it he devoted his life.

The materials for the following memoirs are principally derived from a *pamphlet published many years since, which is now in the hands of but few; and the words of the author will occasionally be adopted.

Mr. JOHN SERGEANT was born at Newark, in New-Jersey, in the year 1710. A wound in his hand deprived him of the power of labour in early life, and induced him to seek the improvement of his mind. As great an evil, as it might have seemed, it was the means of opening to him the sources of human learning, and of introducing him into the ministry of the gospel. He was educated at Yale College, and soon after receiving the degree of Bachelor of Arts, in 1729 was elected tutor, in which office he continued four years with honour to himself and advantage to those, who were committed to his instruction. Being determined to devote himself to the work of the ministry, and possessing those endowments and acquirements, that penetration and learning, that sweetness of temper, cheerfulness of mind,

* "Historical Memoirs relating to the *Housatunnuk Indians*, or an account of the methods used and pains taken for the propagation of the gospel among that *heathenish tribe*, and the success thereof under the ministry of the late Rev. JOHN SERGEANT. By Samuel Hopkins, A. M. Pastor of a church in Springfield. Boston. S. Kneeland. 1753. pp. 182.

openness of manners, and courteousness of address, which could not fail to render him pleasing and acceptable; if worldly distinction had been his object, his prospects were flattering in no common degree. But he was not influenced by selfish desires. His heart, it would seem, was weaned from the world. While a member of college he apprehended that he was the subject of a *saving change* wrought by the Spirit of God, of a renovation of soul, of conversion from sin unto holiness; and he had long regarded with compassion the rude and barbarous natives of this country, daily supplicating God to render him instrumental in *turning them from darkness unto light*. His prayers were heard, and an unexpected way was opened for his entrance among the heathen.

In that western part of the state of Massachusetts, which now constitutes the county of Berkshire, there was a small tribe called the *Housatunnuk*, *Houssatonnoc*, or *Housatonic* Indians, probably because they lived upon a river to which they had given this name, and which retains it to this day. It signifies *over the mountain*. They were considered as attached to the larger tribe of *River Indians*, most of whom lived in the state of New York. Of these Indians the General Assembly, about the year 1720, purchased two townships on the river abovementioned, with the reservation of two small tracts, the one called *Skatekook*, which is now included in Sheffield, and the other *Wnahk-tukook*, in Stockbridge. At each of these places there were a few families of Indians, when the

English commenced their settlements near them, and *Kunkapot*, the principal person at *Wnahk-tukook*, was soon discovered to be an industrious and worthy man, who was inclined to embrace the Christian religion. The character of *Kunkapot* reaching the ears of the *Commissioners* for *Indian affairs*, at Boston, of whom Gov. Belcher was one, they dispatched the Rev. Messrs. Bull of Westfield, and Williams of Springfield to *Housatonic* to confer with the Indians upon their willingness to receive a missionary among them; and at the same time it pleased the Governor to bestow upon *Kunkapot* the commission of Captain, and upon *Umpachenee*, another Indian well disposed towards the English, and the principal person at *Skatekook*, that of Lieutenant. In July, 1734, the Indians were visited by the gentlemen appointed for the purpose, and they cheerfully agreed, after four days' consultation, to receive a minister among them, who should teach them to read and instruct them in the truths of the gospel. At the close of the conference a *belt of wompum** was presented to them by the Rev. Mr. Williams, as a solemn ratification of what had been transacted.

Every obstruction to the estab-

* "A *wompum* is a small cylinder about one third of an inch long and as large as a straw, with a hole drilled through it length-wise. It is made of the shell of some sea-fish polished very smooth. A number of these strung upon small threads and knit together form a *belt of wompum*." Strings of wompum were used as ornaments, and answered the purpose of money. Belts of wompum are preserved as confirmations of *treaties*, and records of events.

lishment of a mission at Housatonic, on the part of the Indians, being thus removed, the next object was to find a suitable person to undertake the arduous employment; and Mr. Sergeant was the man in every respect qualified for the work. His desire to carry the glad tidings of pardon and salvation to those, who were ignorant of divine truth, being known, he was requested to accept the proposed mission, and he cheerfully consented. In Oct. 1734, he bid adieu to the pleasures of his situation in an excellent seat of learning, and proceeded towards the place of his future labours. From Westfield he was accompanied by Mr. Bull. "We sat out," he says in his journal, "on Thursday, October 11th, in the afternoon, designing to lodge at a house about 15 miles onwards upon the road, which was the only house before we came to Housatonic. But night coming on too soon for us, we were forced to lodge in the woods without fire or shelter. The next day we got to Housatonic, a little before night, through a most doleful wilderness, and the worst road, perhaps, that ever was rid." "Oct. 13th, I made a short discourse to the Indians by an interpreter, an Indian called *Ebenezer*, to which the adults, about 20 in number, gave very good attention, especially Capt. *Kunkahot*, their chief, and his family. I adapted my discourse, as well as I could, to their capacity and manner of thinking."

Ebenezer possessed a considerable knowledge of the principles of the Christian religion, and the next day, at his request, after declaring that "he would rather

burn in the fire, than forsake the truth," after engaging to "forsake heathenish darkness, and embrace the light of the gospel and the way of holiness," and promising "by the help of divine grace to cleave to the Lord, with purpose of heart, &c." he was baptized by Mr. Bull at the house or wigwam of the *Lieutenant*. Thus was the mission smiled upon at its very commencement.

Mr. Sergeant persuaded the Indians, who, it has been observed, lived at Skatekook and Wnahktukook, 8 or 10 miles distant from each other, to fix upon an intermediate spot between them, and to live together in one place for the greater convenience of assembling on the Sabbath and of having their children instructed. Here they cheerfully built a house, which answered the double purpose of a school-house and a house of worship; around which they constructed small huts for the accommodation of their families. This establishment, however, was only for winter, for in the summer they separated, and returned to their little tracts of land to plant corn and beans, which were the only vegetables they cultivated. Their principal reliance for subsistence was upon hunting.

Ebenezer informed Mr. Sergeant, that "some of the Indians whom he had known, were atheists, who supposed all things began, continued, and ceased according to their several natures without any cause or direction from a superior hand. Others believed the sun to be God, or at least the body or residence of the deity; but that now they gener-

ally believed the existence of one supreme, invisible Being, the maker of all things. He mentioned also sundry ridiculous things, which they believed; as that the seven stars were so many Indians translated to heaven in a dance; that the stars in *Charles' Wain* are so many men hunting a bear; that they begin

the chase in the spring and hold it all summer; by the fall they have wounded it, and that the blood turns the leaves red: by the winter they have killed it, and the snow is made of its fat; which being melted by the heat of the summer makes the sap of trees."

(To be continued.)

Religious Communications.

CRITICISMS ON SCRIPTURE PASSAGES.

Messrs. Editors,

IN the following remarks, which I beg leave to address to you, on the criticisms of Theophilus,* I shall aim to unite the respect which is due to his talents, with the freedom which belongs to an inquirer after the truth. I readily acknowledge that all his communications in the *Panoplist* display both learning and ingenuity. But as to the correctness of some of his "critical observations," you will permit me to express my serious doubts. In the first place, I have not been able to satisfy myself with the construction he gives of the passages, in which different forms of the Greek verb *ειδω* are used. As 1 Cor. ii. 2. *I determined not to know any thing among you, save Jesus Christ and him crucified.* Considering *ειδεναι* as having the power of the Hebrew conjugation Hiphil, Theophilus renders the passage thus;

....

* See *Panoplist*, No. 16, p. 160.

"I determined not to *make known* any thing, &c." But suffer me to query, for what reason, or by what authority? He informs us that the Seventy use the neutral verb *ζαω* in an active or transitive sense, to *quicken, or cause to live*, and adds; "the same Hebrew idiom we find in the New Testament," immediately referring to the Greek *οιδα*, as affording instances. But I would ask, with deference, how it appears that this is *the same idiom*? The instance in 119th Psalm in the version of the Septuagint, is that of an *intransitive neutral verb used in a transitive sense*, to answer the meaning of the Hebrew Hiphil. But in the other passages mentioned by Theophilus, there appears no change from a *neutral signification of a verb to an active, nor from an active to a neutral*. According to his construction, the *meaning of the verb* undergoes an essential change, so that *ειδω*, an *active, or transitive verb*, signifies the same as *Γινωσκω*, another *active verb*. The neutral verb *ζαω* is indeed used in an active sense by the Septuagint. We find it in other psalms

as well as in cxix. But in all those places the active or transitive sense is *absolutely necessary*. *Kyrios*—*ζῳοῖ αὐτόν* in psalm xli. *Kyrie ζῳοῖς μὲς* in cxliii., and *ζῳοῖς μὲς* often repeated in cxix, admit no other rendering but, *the Lord will quicken me, or keep me alive; Lord, thou wilt quicken me; and, quicken thou me*. But in the places which T. cites, what occasion is there for the new rendering which he introduces? Is there any place in the New Testament, where such a rendering seems either necessary or proper? The passage in 1 Cor. ii. 2, has as plain, forcible, and momentous a meaning according to the common translation, as according to that which T. prefers; and, if I mistake not, much more extensive. The apostle's determining "*not to know any thing among the Corinthians, save Jesus Christ and him crucified,*" evidently expresses a more unreserved devotion to Christ crucified, than determining "*not to make known or preach any thing but Christ.*" The former comprehends the full meaning of the latter construction; but the latter does not comprehend the full meaning of the former.

It is with reluctance I disclose the same dissatisfaction with T.'s construction of Mark xiii. 32. "Of that day and hour *knoweth none*, neither the angels in heaven, nor the Son, but the Father." On which T. remarks; "Christ had already foretold the event, and given the previous signs of it. Some might wish for a knowledge of the exact time of it. But this knowledge for various reasons was improper to be then communicated. Jesus

therefore says, that day and hour *none maketh known*, no, not the angels, neither the Son. To reveal this belongs not to my commission; but it will be made known by the Father, in the course of his providence."

T. adopts this construction, it seems, in order to avoid the Socinian argument against the divinity of Christ. But are not the expedience and fairness of this mode of constructing scripture very questionable? If it be an argument against the divinity of Christ, that he, in a certain sense, disclaims the knowledge of a future event, it is also an argument against his divinity, that he says or does any thing, which represents him as inferior or subordinate to the Father. And if, on that account, we are to give a new and unsupported translation of the text under consideration, we must do the same of others like it. According to this plan, all those texts which literally represent Christ as a *real man*, a *servant*, or a *creature*, must be made to speak a different language, lest our preconceived opinion of his character should be contradicted. No doctrine, in my apprehension, is more important, or more clearly taught in Scripture, than that of Christ's proper divinity. But if it cannot be supported without taking unjustifiable liberties with the word of God, let it fall. With respect to the office which Jesus sustained, as a man, a servant, a sufferer, he might, I humbly conceive, say, *My Father is greater than I; I know not the time of the final judgment; I can do nothing of myself, &c.* in perfect consistency with his true divinity, as the eternal Son of God.

There is, according to T. a similar mode of expression in Christ's answer to the two brethren, who solicited the honour of sitting the one on his right hand, and the other on his left in his kingdom. His construction is this; "*To sit on my right hand and on my left, i. e. promotion to temporal honours, is not mine to give; it is not committed to me, as the teacher, reformer, and Saviour of men. But worldly honours will be given under my gospel, as they have been heretofore, to them for whom they are prepared of my Father. They will be dispensed agreeably to the usual methods of Providence.*"

This exposition, I acknowledge, seems to be favoured by considering that the sons of Zeb-edee, who solicited the favour, as well as all the disciples at that time, were so far under the influence of ambition, that they viewed the kingdom of Christ as comprising temporal promotion and honour. But while *they spoke* of his kingdom with mistaken apprehensions of its nature, it was nothing unusual for *him* to adapt his answer to the true nature of his spiritual kingdom.

I would modestly query, whether T.'s construction, by being conformed to our translation, does not overlook the true meaning of this passage. On critical inquiry it will be evident, that a just rendering of the original text does not imply, as our translation does, that Christ disclaimed the right of distributing the honours of his kingdom. It cannot escape the notice of the common English reader, that these words in our version, *it shall be given*, are printed in italics, denoting that they are want-

ing in the original. "To sit on my right hand and on my left," says Jesus, "is not mine to give, *ἀλλ' οἷς* &c. *except to those* for whom it is prepared of my Father." Thus Parkhurst renders it, referring to other places where *ἀλλὰ* signifies *but, except, unless*. Campbell says, "the conjunction *ἀλλὰ*, where, as in this place, it is not followed by a verb, but by a noun or pronoun, is generally to be understood as of the same import with *εἰ μὴ, unless, except*." His translation agrees exactly with that of Parkhurst. Blackwall justifies this use of the conjunction by citing classical authority. Guyse exhibits the same easy and agreeable construction of the text. "These honours are not mine to give, *save only to them*, for whom they are prepared of my Father, &c." Doddridge is of the same opinion. He considers Christ's answer as referring to the highest privilege in the kingdom of glory; and thus paraphrases the words, *it is not mine to give, &c.* "I cannot dispose of it to any *but to those* for whom it is prepared by my Father."

May I add, that what T. advances respecting the word *hardeneth*, Rom. ix. 18, is not quite satisfactory. It is well known there are momentous and difficult questions as to the manner in which God may be said to harden sinners. And different divines of great learning entertain different opinions. It is not the writer's design to advocate the system which T. so ingeniously opposes. But whatever our private opinions, or human systems may be, *it is highly important that the original Scriptures be correctly rendered, according to the*

obvious sense of the words, and not be made to speak the language of our particular theory. If we depart in the smallest degree from this rule, we open the door for incalculable injury to the cause of inspired truth. Were the passage abovementioned the only one, in which similar language is used concerning the ways of God, the construction of T. might be more readily admitted. But no one who has attentively read the Scriptures, needs to be informed that, in different connexions, and in various forms of speech, they often convey the same sentiment. Nor can I easily conceive that the figure, which T. introduces, of *God's hardening himself against sinners*, conveys a sentiment any more pleasing, or more free from difficulty, than the language of our common version.

T.'s explanation of Rom. ix. 2, 3, I am disposed to receive, if it will bear a close examination. But at present I am apprehensive that it weakens the apostle's reasoning, and sinks the sublime, holy patriotism, which glowed in his breast. At least I would ask, before resorting to T.'s explanation, whether the passage may not receive light from other parts of Paul's writings? May not his admirable sentiment in this place be illustrated by what he said to his brethren, who wept in prospect of the evils to which he would be exposed at Jerusalem; "what mean ye to weep and to break my heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus." Why may it not be illustrated by what he says to Timothy; "I endure all things

for the elect's sake, that they may also obtain the salvation which is in Christ Jesus, with eternal glory;" and by the spirit of a martyr, which he so strikingly expresses to the Philippians; "yea, and if I be offered, &c." or as Doddridge translates and paraphrases it; "*if I should even be poured forth, and my blood be shed, as a kind of libation or drink-offering, on the sacrifice and ministration of your faith*, while you are presented by my means, as an acceptable offering to God, far from lamenting that I should meet with death in such a cause, *I rather rejoice and congratulate you all*. He not only presents himself as a resolute victim at the altar of God, but speaks of that stroke, by which his blood was to be poured out, as an occasion of joy, and calls for the congratulation of his friends upon it." Finally, how beautifully may the apostle's sublime sentiment, now under consideration be illustrated, by the self-denial of his life; by his voluntary submission to the severest sufferings; and by the Christlike benevolence, with which he forsook his own private interest, and devoted himself unreservedly and heroically to the cause of the church.

Requesting you, Messrs. Editors, and Theophilus, to consider candidly the freedom of these remarks, and every reader to examine and judge for himself, I subscribe your constant friend,

CRITQ.

BRIEF REMARKS ON A CIVIL OATH.

AN oath is the "calling upon God to witness, i. e. to take no-

tice of what we say ; and it is invoking his vengeance or renouncing his favour, if what we say be false, or what we promise be not performed.* This is the solemn import of the words which close the form of a civil oath ; *So help you God.* May God deal with you in mercy or in judgment, as you shall speak truth or falsehood in the case now before you, or as you shall perform or not perform what you now promise.

This awful nature of an oath is very *particularly* exhibited in the following form, which is administered in Holland to those who embrace the Jewish religion. "You swear by the almighty and living God, who created heaven and earth, and gave his laws by Moses, that you will be upright and true in whatever shall here be asked of or proposed to you ; and if you declare any thing either entirely, or in part, false and unjust, you acknowledge yourself liable to all the curses, plagues and punishments, temporal and eternal, which the God of Israel inflicted on Sodom and Gomorrah, and Korah, Dathan, and Abiram, and which he has denounced against all those who invoke or use his name falsely or in vain. As you are true or false, so may God almighty and omniscient reward or punish you."

REMARKS.

How shocking to every pious mind, is the apparent lightness and irreverence, with which civil oaths are often administered. How little do people in general

.....

* Paley.

consider the awful nature and sacred obligations of an oath.

How heinous is the crime of perjury, and the crime of using profane oaths in conversation.

Civil magistrates as well as gospel ministers, should often instruct people in the nature and obligations of an oath, and endeavour to impress their minds with a religious veneration for the great name of God.

CIVIS.

SURVEY OF NEW ENGLAND CHURCHES.

(Continued from page 318.)

How great soever the advantage of *confessions*, they have many and powerful adversaries ; who, although they agree in a common disesteem of confessions, are influenced to it by different motives. Some are always ready to complain of measures, which they did not originate and control. Others extend their charity to men of all parties of Christianity, and of all religions which prevail in the world, and do not consider the belief of any particular doctrines, as essential to salvation. They think that people of all persuasions have an equal claim to the favour of God, and may be saved according to the particular scheme of religion which they embrace. With such ideas, they naturally despise confessions of faith, the very being of which is founded on the importance and necessity of believing certain articles in order to church fellowship. They who esteem the Christian doctrine of small moment, look with indifference upon the means of preserving its purity, and upon the obligations which bind men

to maintain it. We believe it an observation, which will be found generally true, that in proportion to the opinion which a man entertains of the doctrines of Christianity, and his zeal to propagate them in the world, will be his esteem of confessions.

But a greater number, it is apprehended, take the side of opposition, because, in the bulk of confessions, their own sentiments are condemned. They wish to destroy a weapon, which they see directed against themselves. Were their own particular sentiments contained in the generality of creeds, their zeal to discredit them would undoubtedly decrease. Although we are far from applying this to all who differ from us concerning this subject, yet we are apprehensive that, generally, *men are against confessions, because confessions are against them.* There are indeed some, deserving the name of Christians, who, by a mistaken fondness for the noble principles of liberty and private judgment, and a zeal for the honour of divine revelation, are led to entertain an unfavourable opinion of creeds.

We now proceed to a serious and careful investigation of the principal objections which have been urged against creeds, designing to represent them substantially, as they have been stated by the ablest writers, and not to dissemble any thing which adds to their strength.

Objection 1. *Confessions of faith, in their very nature and design, are an invasion of the natural rights of mankind. Every person is entitled to examine and judge for himself, especially in religion, which commands the strict-*

est inquiry, and cannot subsist without free and rational choice. No man, therefore, or society of men have authority to judge for another, or to compose a system of doctrines to which they can demand his assent. And as such a claim, by whomsoever made, is assuming and arbitrary; it is dishonourable and base in any Christian to submit to it. He who yields his neck to this yoke, gives up the most valuable right of a rational creature, and violates the command of Christ, to "call no man master on earth."

In order completely to invalidate this specious objection, it seems necessary to show the foundation on which a vindication of creeds is built, or to mention the principles, upon which a church may require of those, who would become her members or her ministers, a consent to a public confession of faith. And we are willing the candid should judge, after attending to the subject, whether the use of confessions be any thing more, than a proper exercise of that *freedom in religious concerns*, which constitutes the essence of this objection.

It is not only the dictate of reason, but the appointment of Christ, that good men should unite together in religious societies, and have communion and fellowship with each other, as the people of God. And as freedom is the birthright of mankind, any number of them may voluntarily join themselves together for religious purposes, under such regulations as appear to them agreeable to God's word; provided they do not violate the rules of justice, or the rights of others. As every man ought to

choose a religion for himself, and to join himself to that body of Christians, which, in his serious, impartial judgment, enjoys the greatest purity, and confers the greatest spiritual advantages; in like manner religious societies have a right to worship in that way which seems most agreeable to divine revelation, and to manage all their concerns as a body, and act in every respect, as they believe themselves directed by supreme authority. Nor can any man intrude himself into such societies without their consent. No man can force them to entertain communion with him contrary to their own consciences, or in any respect usurp the direction of their affairs.

If Christians, who have formed themselves into a church, choose that some one should be appointed to lead in their religious exercises, and to explain the doctrines and inculcate the duties of Christianity; they have a title, founded on the natural rights of mankind, to determine who shall be invested with that sacred office. They are authorized to confine the office to such, as give satisfactory evidence of the qualifications which they judge to be necessary. Nor can any candidate for the office reasonably complain of hard treatment, because just satisfaction is demanded as to his qualifications. Since it is a duty of a Christian minister to recommend the practice of every virtue and grace; a church may properly require, that the character and life of one, who is a candidate for the ministry, should be such as to exemplify the graces of Christianity. As it is one great duty of a minister to explain and enforce the doc-

Vol. II. No. 8.

trines of salvation; a church may reasonably require that he, whom they receive as their minister, should believe those doctrines. For it is absurd to expect that any man will suitably preach doctrines, which he disbelieves, or that he will contribute to the support of opinions, which he holds in detestation or contempt.

Let it, then, be remembered, that a society of Christians have a right to determine for themselves, what doctrines shall be preached to them, and by what mode of instruction they can be most edified. To oblige them to hear doctrines which they do not believe, or to hinder them from being instructed in that faith, which they seriously embrace, would be to usurp a tyrannical authority over their consciences. The members of a church, therefore, are by their natural rights authorized to judge, what doctrines or articles of faith shall be held by their minister, as a part of his qualification for the office. But let it be well considered, that many, who profess to believe the Scriptures, deny the most important truths, and, by a cunning perversion of God's word, propagate the most hurtful errors. Consequently, a declaration of faith in the precise words of Scripture, thus misapplied and wrested, can no wise distinguish among those who hold and preach the most opposite doctrines, or give any satisfaction concerning their faith. The church may, therefore, justly require of one who offers to become their minister, that he express his belief in such terms as are least ambiguous, and best calculated, according to

the circumstances of the time and place, to assure them of the soundness of his religious opinions. In other words, they may require an assent to their public creeds, which are the expressions they judge best adapted to give them this assurance.

A society of fallible men are, no doubt, exposed to mistake. They may believe what is false, or may imagine a truth of greater importance than it really is, and may thus be led to require that as a qualification in a minister, which more enlightened piety would willingly forego. But this does not alter the case. If they err, they err for themselves. Their liability to err forbids implicit confidence in their judgment, but does not nullify their rights. The same is true of civil societies; they may mistake as to the best mode of government, and as to the requisite qualifications of rulers. But they do not, on this account, forfeit their right to judge and act for themselves.

On the principles which have been laid down, a number of churches have a right, and may, for certain important purposes, find it expedient to form themselves into a large body. When the greater part of a nation voluntarily enter into a religious union, there will arise what may be denominated a *national church*; and the articles of faith received by them, and established as the criterion of the qualifications of their pastors and members, will become a *national confession*. Now if a number of churches, thus associated, embrace the same doctrines as constituting the faith once delivered to the saints; if they desire to be in-

structed by their ministers in that faith, and their consciences determine them to join in that worship which is founded upon it, believing too that a departure from their confession is a departure from the spirit of the gospel; they have a right, which cannot be disputed, to confine their choice of ministers, and their reception of members to such as embrace their confession. And he who would thrust himself into their society contrary to their rules, would be guilty of arrogantly infringing their religious rights.

In short, we apprehend that nothing is necessary to vindicate the use of confessions, but the fundamental principles of society, and the natural rights of rational creatures. And we are ready to think that an impartial consideration of the subject would convince our opponents, that those very maxims of liberty, which they appropriate to themselves, and in which they glory, are sufficient to support all the authority which creeds have had, in enlightened reformed churches.

It is not to be supposed, because at present we rest the vindication of confessions on these maxims, that we can find no support from Christian principles. We think it easy to show that confessions of faith are implicitly required by plain gospel precepts, and involved in the very nature of a gospel church.

In that legitimate use of confessions, for which we contend, there is no assumption of power to determine controversies, and to oblige men to absolute submission. We would leave every person free to examine the sense of Scripture, and to judge for

himself of the doctrines contained in confessions. We are ever ready to assert, that a Christian ought to receive that sentiment, which, upon impartial inquiry, appears most agreeable to Scripture, whether it is contained in confessions, or not. If we produce passages of Scripture, as conclusive proofs of the doctrines contained in creeds, let it not be supposed, that we would be followed at a venture. We have no design to fetter the understanding of others, or to bear down a rational inquiry by the weight of our decisions; but wish every one, with an unbiassed mind, to examine our faith, and judge whether it be according to Scripture.

We pretend not that a confession of faith, or any human composition is, properly speaking, a standard of orthodoxy, or a test, by which erroneous opinions can be certainly distinguished from those which are true. It is possible the truth may be on the other side, and that error may be found in the established creeds of the church. But although no church or society of fallible men have a right to determine any article of faith, or to fix the meaning of Scripture, so as to oblige others to submit to their decisions; yet those who constitute a Christian society have proper authority to determine, what articles of faith they themselves embrace, or in what manner *they* understand the Scriptures, and what they would have their ministers believe and preach; and consequently, they have authority to compose a body of doctrines, the belief of which they think an essential qualification of those,

who desire the ministerial office or church communion among them. So that when any person is convicted of an opinion contrary to their confession, he is not to be considered as properly chargeable with *absolute heresy*, but as holding a principle which, in *their view*, is heresy, and which they are seriously persuaded is of such a pernicious tendency, that they cannot receive any man, as a minister or brother, who maintains it.

Hence it is manifest, that the determinations of any body of men concerning articles of faith, are not founded upon any supposed authority, which they have to govern the consciences of others, or to make creeds for them; but upon the natural right which all men and all societies have to follow the dictates of their own understanding, and to embrace and support that scheme of religion, in which they perceive the greatest evidence of divine truth. In a word, that use of confessions, which we believe to be proper and beneficial, rests upon that unalienable privilege of a rational creature, *the right of private judgment*. And all the considerations, which the warmest advocates of freedom can urge to heighten its excellence, we shall cordially approve as important advantages to our own cause; since we shall thereby have at least the same liberty to value and support confessions, as others have to despise and reject them.

If indeed churches should *oblige* any person to incorporate with them and subscribe to their constitutions; if they should either force him to give an assent to their established confes-

sions at first, or afterwards punish him for altering his sentiments by depriving him of any advantages, to which he had a claim independently of them; this would be exceeding the bounds of private judgment, and lording it over another's faith. But the principles we adopt are not in the least exposed to this objection. We abhor persecution in every shape, believing that every man has an equal right with us to follow the light of his own understanding and the dictates of his conscience, and that confiscations, imprisonments, torture, and blood are not the arguments which Christian meekness and charity employ. These are the tools of ignorance and error, calculated to oppress humanity, and to extirpate all true religion. That use of confessions, for which we plead, is not built on such principles, nor does it tend to such consequences. Candid readers will easily perceive that the vehement exclamations, which have been uttered against usurped power and religious persecution, affect not our cause. Those frightful images of imposition, hierarchy, and tyranny, with which some labour to array confessions of faith, are creatures of fancy, and owe their being to mistaken apprehensions or wilful partiality. Indeed we have reason to complain that writers on the other side have not treated our opinions with that moderation and candour, of which they so often make their boast.

We go farther. It is not an unfounded observation, that the outcry made by the inveterate enemies of confessions tends to deprive the churches of the nat-

ural right of private judgment, and grievously to oppress their consciences. Thus the extreme of imaginary liberty, for which they contend, is very near the opposite extreme of arbitrary power. This will be evident, if we consider the consequences, which naturally attend the scheme of those, who most rigidly oppose confessions. From their reasonings it plainly follows, that churches have not power to agree upon rules for their own government; that, although they are convinced in conscience, that such doctrines only are agreeable to revelation and ought to be preached to the people, and therefore incline to choose those only for pastors, and to receive those only for members, who believe them; yet they must be denied that liberty; they must be imposed upon, and forced to hear doctrines, which they think inconsistent with their edification; and when they desire to attend upon public worship, that they may make progress in religion, they must submit to an administration, which in their view tends rather to retard, than to advance them in the ways of holiness. They must have their ears grated by doctrines, which they reject as pernicious, or despise as useless, and must be robbed of those religious instructions, which are their greatest comfort.

It follows from the scheme of those, who make the fiercest opposition against confessions, that because *they* have a low opinion of the doctrines of Christianity, and are for allowing unbounded latitude in matters of faith, thinking a man none the worse for his religious sentiments, whatever

they be; therefore *we*, who think otherwise, and believe the doctrines of religion of great moment, must act in contradiction to our understandings, and, in order to gratify their inclinations, must be indifferent as to the interests of truth, and give ourselves little concern about what ministers believe and teach.

It may be added as another consequence of their reasonings, that because they are fully satisfied as to the orthodoxy of a man, if he own the Scriptures and express his sentiments in the precise words found there, though he decline giving his assent to doctrines expressed in any other terms; therefore we, who are persuaded, that many men understand scripture phrases in a manner quite opposite to what we think the true sense, and under that fair varnish conceal the most unscriptural schemes;—we who accordingly believe, that their using scripture phrases is no evidence what kind of doctrine they embrace, must, notwithstanding, be content with their false test of orthodoxy, and if we act with serious caution, must be stigmatized, as morose, narrow-minded bigots.

These are some of the wonderful benefits which we owe to them, who profess to be most zealous for liberty and the right of private judgment. This is the noble freedom, to which they would elevate us; a freedom which would dissolve the bonds of Christian societies, and the unity of faith; a freedom which would confound truth and error, light and darkness, the church and the world; a freedom which would impose upon us, if not *articles of faith*, at least a disbelief

and contempt of them, and would dictate its own airy notions in as magisterial and imperious a manner, as the pontificate ever assumed.

Is there not ground for this rebuke? Have not the favourite words, *liberty, free inquiry, private judgment, charity*, &c. been perverted to an uncertain and dangerous signification, and prostituted to the most unworthy purposes? Have they not been instruments of infidelity, and a fair mask, under which apostacy from Christianity and hatred of all goodness have disguised themselves? Do we not know that in the mouths, and in the lives of many, liberty means *licentiousness*, a contempt of the restraints of virtue and religion? Do we not see that the adversaries of creeds are as fond of their own notions, and as obstinate in maintaining them, and look with as much disdain on those who differ from them, as the most zealous devotees of orthodoxy? Are they not as impatient of contradiction? Do they not shew themselves capable of as much warmth and rudeness? What writers in all the world treat their opponents with more contempt, display an air of higher superiority, or are more fondly addicted to their own schemes, than those who make the loudest pretensions to candour and liberality? PASTOR.

THOUGHTS ON THE DIVINITY OF CHRIST.

THE perfection of Christ's example, and the evidence thence arising in favour of the gospel, have been stated in some preceding numbers of the *Panoplist*. May we not hence derive

an argument in favour of his proper divinity?

Christ's perfect example proves, at least, that he was an *extraordinary* person. No other *sinless* and *perfect* character was ever known among men. "There is not," nor has there ever been, "a just man on earth, who does good and sins not." Moses and Elijah were men endued with prophetic and miraculous gifts; they were favoured with immediate inspiration; they were eminent for piety and virtue; they had near access to, and familiar intercourse with God; but still they discovered human imperfection. Moses, though distinguished by the meekness of his temper, yet, under great provocation, felt the impulse of passion, and spake unadvisedly with his lips. Elijah, though pre-eminent for his zeal and fortitude in the cause of God, yet once, discouraged by opposition, and intimidated by danger, quitted his work for a season, and retired to a cave. But Jesus, under vastly higher provocations, preserved his meekness; and in the face of more terrible danger and more violent opposition, maintained his fortitude and zeal. We must then conclude, that he was more than a *man*; for we see that the greatest and best of men—men endued with the most eminent abilities, gifts, and virtues, fell far below him. His example plainly confutes the *Socinian* doctrine, that he was a mere man, authorized and furnished only to instruct and reform mankind by his doctrine and example.

That he was truly and properly a *man*, it is agreed; that there was some superior nature united

to his humanity, it is generally conceded. But what was this nature? Might it not be *angelic*? Need we suppose it to be *divine*? Now, whatever difficulty attends the latter supposition, attends the former. If there was a union of different natures to constitute his person, we may as well believe, that "the fulness of the Godhead," as that the fulness of an angel, or of a creature superior to an angel, "dwelt in him bodily." Either of the unions would be to us inexplicable and incomprehensible; and both equally so. By denying his divinity, we neither explain, nor remove, nor diminish the mystery of the union, but leave it as great, as it was before.

Besides, have we such information concerning the perfection of angels, as will justify the conclusion, that the union of an *angelic* nature with *humanity* could have produced so perfect a character, as that of Jesus Christ? Angels are not impeccable. Multitudes of them have apostatized, and fallen into condemnation. Those, who have kept their first state, and who, we suppose, are happily secured from defection, are certainly much inferior to Christ in purity as well as in dignity. They all worship him with humble views of themselves, and with admiring and adoring sentiments of his incomparable holiness. When Isaiah saw, in vision, the glory of the LORD, or, as St. John says, the glory of CHRIST, he thus spake of him; "I saw the Lord sitting on a throne high and lifted up, and his train filled the temple; and above it stood the *Seraphim*," or principal angels; "each one had six wings; and with twain

he covered his face, and with twain he covered his feet," in token of his humility and reverence, "and with twain he did fly," to execute his Lord's will; and one cried to another, saying, "*Holy, Holy, Holy* is the LORD of hosts; the whole earth is full of his glory." Jesus is here called *JEHOVAH*, a name not given to any of the angels, except the angel of the covenant, the *Lord Jesus*. He is elsewhere called the *Son of God*; and "to which of the angels said God, at any time, *Thou art my Son?*" "God chargeth his angels with folly." When has he thus charged "his beloved Son," in whom he has declared himself "well pleased," and who professes to "have done *always* the things, which pleased him?"

The angels indeed are called *holy*; but still they are imperfect. They stand not in their own strength. It is the nature of a creature to be mutable. Had Jesus been mutable, he would have been incompetent to the work assigned him; for he might have failed, and the work miscarried. If, then, we suppose him to be a creature ever so perfect in his nature; we must suppose some kind of union with Divinity, to secure him from the possibility of error. And why may we not as well believe that *Divinity* was, in some mysterious way, united to the *man Jesus*, as believe that an *angelic* or *superangelic* nature was united to him, and this nature, in a way equally mysterious, supported by Divinity? Will not the latter supposition rather involve, than unfold the great mystery of godliness? Will it not rather perplex, than

simplify a great and wonderful doctrine, taught in Scripture with as much simplicity, as its nature permits, and with as much perspicuity, as the faith of the humble Christian requires?

There are angels, who kept their first state. But they never were appointed to so momentous a work, and never were subjected to such tremendous trials, as was Jesus Christ. Had any one of them been sent, as Christ was, in the *likeness* of our sinful flesh, and placed in the same situation, in which he was, who can believe that this angel would have conducted with equal dignity and constancy, benevolence and meekness, humility and patience? If reason may be allowed to speak in a question of this nature, will she not give her judgment in favour of Christ's Divinity?

We need not say that Christ's perfect character *alone*, is a *full* and *decisive* proof of his proper Divinity. There are other proofs. But *this* has its weight. At least it opens the way for the positive evidences to come with greater force, and removes some principal objections. In the objections, which arise from certain metaphysical difficulties attending the union of different natures, we are not, at present, concerned; for, whatever hypothesis we assume, *these* still remain.

Let a man read the Bible, especially the New Testament, laying aside the fear of inexplicable mystery; and will he not believe that the Divinity of Christ is taught there? Admitting the doctrine to be true, what more decisive modes of expression would he expect, than those

which he finds? It is a general rule, to receive those, as doctrines of revelation, which, if they were such, could not be expressed in clearer and stronger terms.

I remember once to have heard two gentlemen disputing on our present subject. One of them, arguing against the Divinity of Christ, said, "If it were true, it certainly would have been expressed in more clear and unequivocal terms." "Well," said the other, "admitting that you believed it, were authorized to teach it, and allowed to use your own language; how would you express the doctrine, to make it indubitable?" "I would say," replied the first, "that Jesus Christ is THE TRUE GOD." "You are very happy," rejoined the other, "in your choice of words, for you have happened to hit on the very words of inspiration. St. John, speaking of the Son, says, *'This is the true God, and eternal life.'*"

There are unions in the natural world, which the philosopher cannot explain. Why should the believer attempt, or the disbeliever demand, an explanation of the union between the divine and human natures in Jesus Christ? The Scripture says enough, when it tells us, that "God was manifested in the flesh"—that "in Christ dwelt the fulness of the Godhead bodily." Does the philosopher go farther in stating the union between soul and body in man?

The Scripture asserts that "all things were created by Jesus Christ"—that "he is before all things, and by him all things consist"—that "he searcheth the hearts, and trieth the reins

of the children of men"—that "he will raise the dead, and judge the world at the last day"—that "all the angels of God worship him, and to him every knee shall bow, of things in heaven and things in earth"—that "as he through the eternal Spirit offered himself without spot to God, so his blood can cleanse from all sin, and purge the conscience from dead works." If we believe his Divinity, these doctrines are easily understood, and readily admitted. If we deny it, these doctrines become more difficult to be explained, and more hard to be received, than that which we deny.

Rash and injudicious explanations of the doctrine have probably been the cause, why some have denied, or been thought to deny it. What is denied may perhaps, in many cases, be rather the human dogma, than the divine truth.

How far right conceptions, and correct ideas of this wonderful doctrine, may be essential to salvation, the humble Christian chooses to leave with him, whose judgment is always according to truth. His principal concern is with himself, to know the truth, and to be governed by it. For himself he examines carefully, that he may be fully persuaded in his own mind. But of his brethren he will hope charitably, and speak cautiously. Besure he will be slow to condemn, as heresy, the rejection of *his own* explanations of particular doctrines; for he knows, men may agree in the substance, but differ in the circumstances of the faith, delivered to the saints. At a time, when the gospel itself is opposed, its friends ought

to unite their strength in its defence, and be watchful, lest they weaken their own, and each other's hands by unnecessary controversy, and uncandid severity. But let not Christian candour degenerate into *indifference*, nor abandon the *distinguishing* doctrines of the gospel for the sake of peace. The wisdom, which is from above, is peaceable, but it is first *pure*. THEOPHILUS.

THE DECALOGUE.

SEVENTH COMMANDMENT.

"Thou shalt not commit adultery."

MARRIAGE was originally the institution of the Creator, and was designed to promote the purity, domestic comfort, and social order of mankind. To guard men from violating its sacred duties is the object of this precept.

The comment, which our Lord has given us on this command, is evidently the dictate of true wisdom. "*Ye have heard that it was said by them of old time, Thou shalt not commit adultery: but I say unto you, That whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart. And if thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell. And if thy right hand offend thee, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.*" Let the avenues to sin be shut. Chasten your thoughts, your words, and your actions. In gaining this point use every exertion. No

Vol. II. No. 8.

Z z

present gratification can compensate in any degree for the loss of the soul. Let that gratification, therefore, be resolutely denied. Valuable as an eye or hand may be, it has no value, when compared with our peace and salvation. Less ground is there for comparing the pleasure of sensual gratifications of any kind with the consequent damage sustained both in this and in the future world.

This command has its foundation in the present state of things. What it requires is necessary for our own happiness, and also guards one of the best interests of society. The irregular, break through all bounds, and incapacitate themselves for the purity and order for which celestials are distinguished.

The crime here forbidden was punished by the law of Moses with death, inflicted by strangling, or stoning, according to the degree of aggravation attending the crime. It was peculiar to the Mosaic dispensation to remove the jealousy of a husband, when excited, by bitter waters administered in a solemn manner by a priest to the suspected person. When the suspicions had no foundation, the waters were of a salutary and invigorating nature; but otherwise, nothing can be conceived more instantaneously pernicious and fatal.

The deviations of those destitute of revelation were very great with respect to this commandment. The Lacedemonian virgins were taught to consider it as an act of religion to sacrifice their honour once in their life, out of respect to their goddess Astarte. The same practice prevailed at Carthage. The

Lacedemonian virgins were not only indulged, but even encouraged by law in exercises, which were inconsistent with this commandment. With respect to purity of manners the Gentile world in general were in a lamentable state.

Scott, in his note on this commandment, well observes, that "writing, publishing, vending, circulating, or reading obscene books; exposing to view indecent pictures or statues, or whatever else may excite men's passions, partakes of the guilt of transgressing this command; and wit, elegance, and ingenuity only increase the mischief, wherever the specious poison is administered. All the arts of dress, motion, and demeanor, which form temptations to heedless youth, with all those blandishments, insinuations, amorous looks and words, which subserve seduction, and prepare the way for criminal indulgence, fall under the same censure. In short, the commandment requires the utmost purity, both of body and soul, in secret as well as before men; with a holy indifference to animal indulgences, and the strictest government of all the appetites, senses, and passions."

How grateful ought we to be for the restraints of religion. Listen to its instruction. It is the instruction of tried friendship, summed up in few words; *do thyself no harm.* PHILOLOGOS.

EXTRACTS FROM DR. CAMPBELL
"ON POSSESSIONS."

As there are some, who disbelieve the literal account of *possessions* found in the gospels; a constant reader requests you to

publish the following extract from the learned Dr. Campbell, Prelim. Dis. VI. part 1. § 10.

"A late learned and ingenious author,* has written an elaborate dissertation to evince, that there was no real possession in the demoniacs mentioned in the gospel; but that the style there employed was adopted merely in conformity to popular prejudices, and used of a natural disease. His hypothesis is by no means necessary for supporting the distinction which I have been illustrating, and which is founded purely on scriptural usage. Concerning his doctrine, I shall only say in passing, that, if there had been no more to urge from sacred writ in favour of the common opinion, than the name *δαιμονιζόμενος*, or even the phrases *δαιμονιον εχειν*, *εκβαλλειν*, &c. I should have thought his explanation at least not improbable. But when I find mention made of the number of demons in particular possessions, their actions so expressly distinguished from those of the man possessed, conversations held by the former in regard to the disposal of them after their expulsion, and accounts given how they were actually disposed of; when I find desires and passions ascribed peculiarly to them, and similitudes taken from the conduct which they usually observe; it is impossible for me to deny their existence, without admitting that the sacred historians were either deceived themselves in regard to them, or intended to deceive their readers. Nay if they were faithful historians, this reflection, I am afraid, will strike still deeper."

* Dr. Farmer.

Selections.

THE EFFECTS OF TEMPORISING IN MATTERS OF RELIGION, EXEMPLIFIED IN THE CON- DUCT OF ERASMUS.

Extracted from his Life by Dr. Fortin.

THE celebrated diet of Worms was held this year, 1521, where Luther, who had as much courage as Alexander and Julius Cæsar put together, made his appearance, and maintained his opinions, in the presence of Charles V. and of other Princes. After this, his friend, the Elector of Saxony, carried him off secretly, and conveyed him to the fortress of Wartburg, where he remained concealed for some time, being proscribed by the emperor, and excommunicated by the Pope. Hereupon Erasmus wrote a long letter to his friend Jodocus Jonas, a Lutheran, in which he deplores the fate of Luther, and of those who declared themselves his associates; & blames them much for want of moderation, as if this had brought their distresses upon them. Moderation doubtless is a virtue: but so far was the opposite party from allowing Luther to be in the right, as to the main points, that it was his doctrine which gave the chief offence to the court of Rome; and he would have gained as little upon them by proposing it in the most submissive and softest manner, as he gained by maintaining it in his rough way. Erasmus himself experienced the truth of this; and the monks were not induced to change any thing that was reprehensible in their no-

tions and in their manners, by his gentler and more artful remonstrances, and abhorred his ironies no less than the bold invectives of Luther. However, Erasmus may stand excused in some measure in the sight of candid and favourable judges, because he talked thus, partly out of timidity, and partly out of love and friendship towards him to whom he addressed himself. "You will tell me," says he, "my dear Jonas, to what purpose these complaints, especially when it is too late? Why in the first place, that (although things have been carried almost to extremities) one may still try, whether some method can be found to compose these terrible dissensions. We have a Pope, who in his temper is much disposed to clemency; and an emperor, who is also mild and placable." Honest Erasmus judged very wrong of both these persons. Leo was a vain, a voluptuous and debauched man, who had no religion, and no compassion for those, who would not submit entirely to his pleasure, as he shewed by the haughty manner in which he treated Luther, without admitting the least relaxation in any of the disputed points. Such is the character which history has bestowed upon him: and as to Charles V. he was a most ambitious and restless prince, who made a conscience of nothing, to accomplish any of his projects, as it appears from the bloody wars which he waged under religious pretences, and indeed from his whole conduct. The Lutherans would have been

fools and mad, to have trusted themselves and their cause to such a pontiff, and to such an emperor.

"If this cannot be accomplished," continues Erasmus, "I would not have you interfere in these affairs any longer. I always loved in you those excellent gifts, which Jesus Christ hath bestowed upon you; and I beg you would preserve yourself, that you may hereafter labour for the cause of the gospel. The more I have loved the genius and talents of Hutten, the more concerned I am to lose him by these troubles; and what a deplorable thing would it be, that Philip Melancthon, an amiable youth of such extraordinary abilities, should be lost to the learned world upon the same account! If the behaviour of those, who govern human affairs, shocks us and grieves us, I believe we must leave them to the Lord. If they command things reasonable, it is just to obey them; if they require things unreasonable, it is an act of piety to suffer it, lest something worse ensue. If the present age is not capable of receiving the whole gospel of Jesus Christ, yet it is something to preach it in part, and as far as we can!! Above all things we should avoid a schism, which is of pernicious consequence to all good men. There is a certain pious craft, and an innocent timeserving, which however we must so use, as not to betray the cause of religion."!! &c.

Such is the gospel which Erasmus preached up to the Lutherans, imagining that they and their cause would go to ruin, and that a worse condition of things would ensue. But, if they had

complied with his proposal, we should have been at this day involved in all the darkness, which had overspread the Christian world in the fifteenth century, and for many ages before it. So far would the popes and the ecclesiastics have been from abandoning their beloved interests, founded upon ignorance and superstition, that a bloody inquisition would have been established, not only in Italy and Spain, but in all Christian countries, which would have smothered and extinguished forever those lights which then began to sparkle. Lutheranism, gaining more strength and stability than Erasmus expected, prevented the tyranny of an inquisition in Germany, and the reformation of Calvin secured the liberty of other countries. If all Germany had yielded & submitted to Leo & to Charles, in compliance with the timorous counsels of Erasmus, he himself would undoubtedly have been one of the first sufferers; and the court of Rome, no longer apprehensive lest he should join himself to the heretics, would have offered him up a sacrifice of a sweet smelling savour to the monks, who did a thousand times more service to that court, than a thousand such scholars as Erasmus.

(To be continued.)



CHARACTER OF THE APOSTLE PAUL, BY MILNER.

—We have now finished the lives of two men of singular excellence unquestionably, James the Just, and Paul of Tarsus. The former, by his uncommon virtues, attracted the esteem of a

whole people, who were full of the strongest prejudices against him: and in regard to the latter, the question may be asked with great propriety, whether such another man ever existed among all those, who have inherited the corrupted nature of Adam? He had evidently a soul large and capacious, and possessed of those seemingly contradictory excellencies, which, whenever they appear in combination, fail not to form an extraordinary character. But not only his talents were great and various,—his learning also was profound and extensive; and many persons with far inferior abilities and attainments have effected national revolutions, or otherwise distinguished themselves in the history of mankind. His consummate fortitude was tempered with the rarest gentleness, and the most active charity. His very copious and vivid imagination was chastized by the most accurate judgment, and was connected with the closest argumentative powers. Divine grace alone could compose so wonderful a temperature; insomuch, that for the space of near thirty years after his conversion, this man, whose natural haughtiness and fiery temper had hurried him into a very sanguinary course of persecution, lived the friend of mankind; returned good for evil continually; was a model of patience and benevolence, and steadily attentive only to heavenly things, while yet he had a taste, a spirit, and a genius, which might have shone among the greatest statesmen and men of letters that ever lived.

Hist. of the Church of Christ,
vol. I. p. 127, 2d ed.

OLD DIVINITY.

The following are the sentiments of the British divines at the synod of Dort, on some interesting points of divinity.*

(Translated for the Panoplist.)

Of the power of the will in corrupt man.

THESIS 1. The will of fallen man is destitute of supernatural and saving endowments, with which it was enriched in a state of innocency; and therefore without the energy of grace, produceth no spiritual acts.

2. In the will of lapsed man, there is not only the power of sinning; but a strong inclination to it.

Of works preceding conversion.

THESIS 1. There are certain *external works*, ordinarily required of men, before they are brought to a state of regeneration or conversion, which are, sometimes, to be freely done by them, and sometimes freely omitted; as to go to church, hear the preaching of the word, and such like.

2. There are certain *internal effects* previous to regeneration or conversion, which, by the power of the word and Spirit, are excited in the hearts of those, who are not yet justified; such as a knowledge of the divine will, a sense of sin, fear of punishment, thoughts of being set at liberty, and some hope of pardon.

3. Those, whom God thus affects by his Spirit through the

* The divines sent from Great Britain to the synod, were George Bishop of Landaff, John Davenant, D. D. Samuel Ward, D. D. Thomas Goadus, D. D. Walter Balcanquallus, B. D.

medium of the word, he truly and in good earnest calls and invites to faith and conversion.

4. Those, whom God thus influenceth, he doth not desert, nor cease to move onward in the true way to conversion, until they desert him by their voluntary neglect, or repulse of this initial grace.

5. These preceding effects, produced in the minds of men by the word and Spirit of God, may be and often are, by the fault of rebellious will, suffocated and entirely extinguished; so that some, on whose minds, by the power of God's word and Spirit, was impressed some knowledge of divine truth, some grief for their sins, some desire and earnestness to be set free, are evidently changed to the contrary, reject and hate the truth, give themselves up to their lusts, become hardened, and die in them, without any anxiety.

6. The elect themselves do never, in these acts preceding regeneration, so conduct themselves, but that, on account of their neglect and resistance, they might justly be deserted and wholly given up of God: but there is such special mercy of God towards them, that, although they may for a considerable time repel or stifle exciting and illuminating grace, God urges them again and again, nor ceases to influence them, until he has effectually subjected them to his grace, and placed them in the state of regenerate children.

7. As to the non-elect when they resist the divine grace and Spirit, in these acts preceding regeneration, and, through the corruptness of their own free will, extinguish the same initial

effects in themselves, God, as he sees fit, justly deserts them: these we pronounce deserted through their own fault, remaining hardened in the same, and unconverted.

Concerning conversion, as it implies the immediate work of God regenerating man.

1. The minds of the elect excited by the aforesaid acts of grace, and being prepared by a certain inward and marvellous operation, God regenerates, and as it were creates anew, by infusing a quickening spirit, by furnishing all the faculties of the soul with new qualities.

2. To this work of regeneration man holds himself passive, neither is it in the will of man to hinder God thus regenerating.

Concerning conversion, as it denotes the action of man, turning himself to God by faith and saving repentance.

THESIS 1. Our actual conversion follows that above stated, while God draws forth from the renewed will the act of believing and turning, which will, being acted upon by God, itself acts by turning itself to God, and by believing, i. e. by drawing forth at the same time its own vital act.

2. This divine act does not injure the liberty of the will, but strengthens it: neither does it totally extirpate the vicious power of resisting; but efficaciously and sweetly communicates to man, a firm will to obey.

3. God does not, at all times, so influence a converted and believing man to subsequent good actions, as to take away the will to resist; but sometimes permits

him to fall, through his own fault, from the leading of grace, and to obey his lust in many particular acts.

THE ORPHANS.

MY chaise the village inn did gain,
Just as the setting sun's last ray
Tipt with refulgent gold the vane
Of the old church across the way.

Across the way I silent sped,
The time till supper to beguile
In moralizing o'er the dead,
That moulder'd round the ancient pile.

There many an humble green grave shew'd
Where want, and pain, and toil did rest :
And many a flattering stone I view'd,
O'er those who once had wealth possess'd.

A faded beech its shadow brown
Threw o'er a grave where sorrow slept ;
On which, though scarce with grass o'ergrown,
Two ragged children sat and wept.

A piece of bread between them lay,
Which neither seem'd inclin'd to take ;
And yet they look'd so much a prey
To want, it made my heart to ache.

My little children, let me know
Why you in such distress appear ;
And why you, wasteful, from you throw
That bread, which many a heart would cheer.

The little boy, in accents sweet,
Replied, whilst tears each other chas'd,
" Lady, we've not enough to eat,
And if we had, we would not waste.

" But sister Mary's naughty grown,
And will not eat, whate'er I say,
Though sure I am the bread's her own,
And she has tasted none to-day."

" Indeed," (the wan, starv'd Mary said)
Till Henry eats, I'll eat no more ;
For yesterday I got some bread ;
He's had none since the day before."

My heart did swell, my bosom heave ;
I felt as though depriv'd of speech,
I silent sat upon the grave,
And press'd a clay-cold hand of each.

With looks that told a tale of woe,
With looks that spoke a grateful heart,
The shiv'ring boy did nearer draw,
And thus their tale of woe impart.

" Before my father went away,
Entic'd by bad men o'er the sea,
Sister and I did nought but play.....
We liv'd beside you great ash-tree.

" And then poor mother did so cry,
And look'd so chang'd I cannot tell,
She told us that she soon should die,
And bade us love each other well.

" She said that when the war is o'er,
Perhaps we might our father see :
But if we never saw him more,
That God our Father then would be.

" She kiss'd us both, and then she died,
And we no more a mother have....
Here many a day we sat and cried
Together, on poor mother's grave.

" But when our father came not here,
I thought, if we could find the sea,
We should be sure to meet him there,
And once again should happy be.

" We hand in hand went many a mile,
And ask'd our way of all we met,
And some did sigh, and some did smile,
And we of some did victuals get.

" But when we reach'd the sea, and found
'Twas one great water round us spread,
We thought that father sure was drown'd,
And cry'd, and wish'd us both were dead.

" So we return'd to mother's grave,
And only long with her to be !
For Goody, when this bread she gave,
Said, father died beyond the sea.

" Then, since no parents have we here,
We'll go and seek for God around ;
Lady, pray can you tell us where
That God, our Father, may be found ?

" He lives in heaven mother said,
And Goody says that mother's there ;
So if she thinks we want his aid,
I think, perhaps she'll send him here."

I clasp'd the prattlers to my breast,
And said, Come both and live with me....
I'll clothe ye, feed ye, give ye rest,
And will a second mother be.

And God will be your Father still ;
'Twas He in mercy sent me here,
To teach you to obey his will,
Your steps to guide, your hearts to cheer.

London Courier.

ANECDOTES.

ANECDOTE OF GIFFORD.

THE late Dr. Gifford, as he was one day shewing the British Museum to strangers, was very much vexed by the profane con-

versation of a young gentleman, who was present. The Doctor taking an ancient copy of the Septuagint, and shewing it to him—" O !" said the gentle-

man, "I can read this,"—"Well," said the Doctor, "read that passage," pointing to the third commandment. Here the gentleman was so struck, that he immediately desisted from swearing.—"A word, fitly spoken, is like apples of gold in pictures of silver." Prov. xxvii. 11. and, "A word spoken in due season, how good is it!" Prov. xv. 23.

OF MR. DOOLITTLE.

THE Rev. Thomas Doolittle, M. A. one of the ministers in England, who were ejected from their charges in consequence of the act of uniformity passed in the reign of King Charles II. was minister of St. Alphage, London-wall. After he was obliged for conscience' sake, to resign that charge, he continued to exercise his ministry in a meeting house, first at Bunhill-fields, and afterwards in Monkwell-street, where he laboured with much acceptance and success to the time of his death, which happened on the 1st of June, 1707. He was a serious, animated, and useful preacher; and much respected by all who knew him. The following very remarkable anecdote is told concerning him.

One Sunday, after he had finished the first prayer, on looking round the congregation, he observed a young gentleman just shut into one of the pews, who discovered much uneasiness in that situation, and seemed to wish to go out again. Mr. Doolittle, feeling a peculiar desire to detain him, hit upon the following expedient. Turning towards one of the members of his

church, who sat in the gallery, he asked him this question aloud, "Brother, do you repent of your coming to Christ?" "No, Sir," he replied, "I never was happy till then; I only repent that I did not come to him sooner." The minister then turned towards the opposite gallery, and addressed himself to an aged member in the same manner, "Brother, do you repent that you came to Christ?" "No, Sir," said he, "I have known the Lord from my youth up."

He then looked down upon the young man, whose attention was fully engaged, and, fixing his eyes upon him, said, "Young man, are *you* willing to come to Christ?" This unexpected address from the pulpit, exciting the observation of all the people, so affected him, that he sat down and hid his face. The person, who sat next him encouraged him to rise, and answer the question. The minister repeated it, "Young man, are *you* willing to come to Christ?" With a tremulous voice, he replied, "Yes, Sir." "But when, Sir," added the minister, in a solemn and loud tone. He mildly answered, "Now, Sir." "Then stay," said he, "and hear the word of God, which you will find in 2 Cor. vi. 2." "Behold, *now* is the accepted time; behold, *now* is the day of salvation."

By this sermon God touched his heart. He came into the vestry after service, dissolved in tears. That unwillingness to stay, which he had discovered, was occasioned by the strict injunction of his father, who threatened, that if ever he went to hear the fanatics, as he called the non-conformist ministers, he

would turn him out of doors. Having now heard them, and unable to conceal the feelings of his mind, he was afraid to meet his father. The minister sat down, and wrote an affectionate letter to him, which had so good an effect, that both father and mother came to hear for themselves. The Lord graciously met with them both; and father, and mother, and son, were together received with universal joy into the church. *Relig. Mon.*

OF DR. BEATTIE AND HIS SON.

IT is much to be desired (observes one) that in lessons to children, matters of fact, and examples taken from visible objects, should be made use of. This wise method of instruction was, perhaps, never more forcibly and more usefully employed, than in the following instance of Dr. Beattie's son. The Doctor, speaking of his son, thus observes: He had reached his fifth or sixth year, knew the alphabet, and could read a little; but had received no particular information with respect to the author of his being. In a corner of a little garden, without informing any person of the circumstance, I wrote in the mould with my finger, the three initial letters of his name, and sowing garden cresses in the furrows, covered up the seed, and smoothed the ground. Ten days after he came running to me, and with astonishment in his countenance, told me that his name was growing in the garden. I laughed at the report and seemed inclined to disregard it; but he insisted

on my going to see what had happened. "Yes," said I carelessly on coming to the spot, "I see it is so:" "But what is there in this worth notice; is it not mere chance?" and I went away. He followed me, and taking hold of my coat, said with some earnestness, "It could not be mere chance, for that somebody must have contrived matters so as to produce it."

"So you think," said I, "that what appears so regular as the letters of your name, cannot be by chance?" "Yes," said he, with firmness, "I think so." "Look at yourself," I replied, "consider your hands and fingers, your legs and feet, and other limbs; are they not regular in their appearance and useful to you?" He said they were. "Came you then hither," said I, "by chance?" "No," he answered, "that cannot be, something must have made me." "And who is that something?" I asked. He said, "I don't know." I had now gained the point I aimed at, and saw that his reason taught him (though he could not express it) that what begins to be must have a cause; and that what is formed with regularity, must have an intelligent cause. I therefore told him the name of the great Being, who made him and all the world, concerning whose adorable nature, I gave him such information as I thought he could in some measure comprehend. The lesson affected him greatly, and he never forgot either it, or the circumstance that introduced it.

Anecdotes of Children and Young Persons.

Review of New Publications.

Messiah's Throne, a Sermon preached before the London Missionary Society, at their eighth annual meeting, in Tottenham-court Chapel, on the evening of Thursday, May 13, 1802. By JOHN M. MASON, A.M. Pastor of the Associate Reformed Church in the city of New-York. London. Biggs and Cottle. 1802.

THIS discourse is founded on the sublime address of the eternal Father to the Lord Jesus Christ; Heb. i. 8, *But unto the Son, he saith, Thy throne, O God, is forever and ever.* In the introduction the author makes this observation; that the apostle is "Under no apprehension of betraying the unwary into idolatrous homage, by giving to the Lord Jesus greater glory than is due unto his name;" An observation, which we may with evident propriety make, respecting many inspired writers.

The general plan of discourse is, to consider Christ's *personal glory*, which shines forth in the name, "O God," by which he is here revealed; and his *sovereign rule*; "thy throne is forever and ever."

After noticing an attempt of those, who controvert the essential Deity of Christ, to pervert the phraseology and change the sublime meaning of the text, the preacher, bold in the truth, says;

"The crown which flourishes on Messiah's head is not to be torn away, nor the anchor of our hope to be wrested from us by the rude hand of licentious criticism."

The following passage deserves to be quoted entire, both for the animated eloquence with

which it is composed, and for the abundant evidence in favour of Christ's divinity, which it so briefly, and with such an impressive novelty, exhibits.

"I cannot find, in the lively oracles, a single distinctive mark of deity which is not applied, without reserve or limitation, to the only begotten Son. All things whatsoever the Father hath, are *his*. *Who* is that mysterious Word, that was in the beginning, with God? *Who* is the Alpha and Omega, the beginning and the ending, the first and the last, the Almighty? *Who* is he that knows what is in man, because he searches the deep and dark recesses of the heart? *Who* is the Omnipresent, that has promised, Wherever two or three are gathered together in my name, there am I in the midst of them? the light of whose countenance is, at the same moment, the joy of heaven, and the salvation of earth? who is encircled by the Seraphim on high, and walks in the midst of the golden candlesticks? who is in this assembly; in all the assemblies of his people? in every worshipping family? in every closet of prayer? in every holy heart? *Whose* hands have stretched out the heavens and laid the foundations of the earth? *Who* hath replenished them with inhabitants, and garnished them with beauty, having created all things that are in both, visible and invisible, whether they be thrones, or dominions, or principalities or powers? By *whom* do all things consist? *Who* is the governor among the nations, having on his vesture and on his thigh a name written, King of kings and Lord of lords. *Whom* is it the Father's will that all men should honour, even as they honour himself? *Whom* has he commanded his angels to worship? *Whom* to obey? Before *whom* do the devils tremble? *Who* is qualified to redeem millions of sinners from the wrath to come, and preserve them, by his grace, to his everlasting kingdom? *Who* raiseth the dead, having life in himself, to quicken whom he

will, so that at his voice all who are in their graves shall come forth—and death and hell surrender their numerous and forgotten captives? *Who* shall weigh, in the balance of judgment, the destinies of angels and men? dispose of the thrones of paradise? and bestow eternal life? Shall I submit to the decision of reason? Shall I ask a response from heaven? Shall I summon the devils from their chains of darkness? The response from heaven sounds in my ears; reason approves, and the devils confess—This, O Christians, is none other than the GREAT GOD OUR SAVIOUR!

“Indeed, my brethren, the doctrine of our Lord's divinity is not, as a *fact*, more interesting to our faith, than, as a *principle*, it is essential to our hope. If he were not the true God, he could not be eternal life. When pressed down by guilt and languishing for happiness, I look around for a deliverer, such as my conscience and my heart and the word of God assure me I need, insult not my agony, by directing me to a creature—to a man, a mere man like myself! A creature! a man! My Redeemer owns my person. My immortal spirit is his property. When I come to die, I must commit it into his hands. My soul! My infinitely precious soul committed to a mere man! become the property of a mere man! I would not, thus, entrust my *body*, to the highest angel who burns in the temple above. It is only the Father of spirits that can have *property* in spirits, and be their refuge in the hour of transition from the present to the approaching world. In short, my brethren, the divinity of Jesus, is, in the system of grace, the sun to which all its parts are subordinate, and all their stations refer, which binds them in sacred concord; and imparts to them their radiance, and life, and vigour. Take from it this central luminary, and the glory is departed. Its holy harmonies are broken. The elements rush to chaos. The light of salvation is extinguished forever.”

But the author well observes, that it is not the Deity of the Son, simply considered, to which the text confines our attention; that it leads us to contemplate

him, as God manifest in the flesh, and as the Mediator of the new covenant.

Under the second general head the author with true Christian oratory, insists upon the *stability* of Messiah's kingdom, arising from *his omnipotence*, and from *the Father's covenant*; and upon his *administration*, bearing, in the highest degree, the characters of *mystery*, *wisdom*, and *righteousness*.

In his enumeration of the *means*, which Messiah employs in the administration of his kingdom, the author mentions *the gospel*, *the agency of the Holy Ghost*, and *the resources of the physical and moral world*. In treating the last particular, he shows how extensive his views are of the sovereign dominion of Christ.

“Supreme in heaven and in earth, upholding all things by the word of his power, the universe is his magazine of means. Nothing which acts or exists, is exempted from promoting, in its own place, the purposes of his kingdom. Beings rational and irrational; animate and inanimate; the heavens above, and the earth below; the obedience of sanctified, and the disobedience of unsanctified, men; all holy spirits; all damned spirits: in one word, every agency, every element, every atom, are but the ministers of his will, and concur in the execution of his designs. And this he will demonstrate to the confusion of his enemies, and the joy of his people, in that great and terrible day when he shall sit upon the throne of his glory, and dispense ultimate judgment to the quick and the dead.”

From this exalted station, to which the preacher has happily raised us, we are invited to survey *the prospects of God's church*; 1. *prospect of preservation*; 2. *of increase*; 3. *of triumph*. On each of these topics the author expatiates like one who is filled

with the language and spirit of inspiration.

His address to his auditors with reference to the object of Missionary Societies must not be wholly omitted. "All scriptural efforts to evangelize the heathen," he says, "contribute their share" to the triumph of the gospel.

"But let us pause;" he subjoins, "you exult, perhaps, in the view of that happiness which is reserved for the human race; you long for its arrival; and are eager, in your place, to help on the gracious work. It is well. But are there no heathen in this assembly? Are there none, who, in the midst of their zeal for foreign missions, forget their own souls; nor consider that they themselves neglect the great salvation? Remember, my brethren, that a man may be active in measures which shall subserve the conversion of others, and yet perish in his own iniquity. That very gospel, which you desire to send to the Heathen, must be the gospel of *your* salvation; it must turn *you* from darkness to light, from the power of satan unto God; it must make *you* meet for the inheritance of the saints, or it shall fearfully aggravate your condemnation at last. You pray, thy kingdom come. But is the kingdom of God within *you*? Is the Lord Jesus in you, the hope of glory? Be not deceived. The *name* of Christian will not save you. Better had it been for you not to have known the way of righteousness—better to have been the most idolatrous Pagan—better, infinitely better, not to have been born, than to die strangers to the pardon of the Redeemer's blood, and the sanctifying virtue of his Spirit."

It is with reluctance that we forbear to transcribe still larger portions of this sermon. It is so admirable throughout, that we hardly know which part to prefer, or what property most highly to commend.

History of the rise, progress and termination of the American

revolution. Interspersed with biographical, political, and moral observations. In three vols. By Mrs. Mercy Warren, 8vo. Boston. E. & J. Larkin. 1806.

IN an "address" prefixed to the work, the historian informs "the inhabitants of the United States of America" what were her inducements to engage in this undertaking, and the advantages she possessed for that purpose. She was apprehensive that "when every manly arm was occupied, and every trait of talent or activity was engaged either in the cabinet or the field, many circumstances might escape the more busy and active members of society;" and therefore she determined to employ her leisure hours in recording events as they occurred. "Connected by nature, friendship, and every social tie, with many of the first patriots, and most influential characters on the continent; and in the habits of confidential and epistolary intercourse with several gentlemen employed abroad in the most distinguished stations, and with others since elevated to the highest grades of rank and distinction," she "had the best means of information."

It is very evident that the history before us is the product of "a mind that had not yielded to the assertion that all political attentions lay [lie] out of the road of female life:" every page affords a proof of this; yet, "doubtless it is the more peculiar province of masculine strength, in the nervous style of manly eloquence to describe the blood-stained field, and relate the story of slaughtered armies."

Few of the American fair have hitherto ventured to appear before the public in the character of historians; and considering the timidity natural to the sex, it is not wonderful if in the present instance, "the trembling heart has recoiled at the magnitude of the undertaking, and the hand often shrunk back from the task;" or that these "historical tracts" are "now with diffidence submitted to the public," after the story has been told in detail by a *Gordon*, and sufficiently, though less diffusely, recited by the more elegant pen of a *Ramsay*.

"The writer," however, "indulges a modest expectation that they will be perused with kindness and candour; and this she claims, both in consideration of her sex, the uprightness of her intentions, and the fervency of her wishes for the happiness of all the human race." No claim can be better founded, and we certainly have not a wish to dispute it; but, although we are not disposed to "criticise with severity," yet our office requires that we should candidly point out those things which appear amiss, as well as bestow the encomiums which are merited.

The work commences with a chapter of "introductory observations;" in the progress of it events are detailed, in chronological order, from the "memorable era of the stamp act in one thousand seven hundred and sixty-four," to Gen. Washington's resignation of his commission in 1783: and it concludes with "supplementary observations on the subsequent consequences."

The style is unavoidably one of the first objects which enga-

ges the attention, and is therefore introduced as the first subject of remark. It is very unequal; and although the reader is often charmed with elegant expression, and the polished period, yet is he frequently disgusted by the heavy sentence, rendered tedious, and almost unintelligible by parentheses. The following quotations will furnish sufficient specimens of the style.

Vol. I. p. 146. "It cannot be denied that nothing is more difficult than to restrain the provoked multitude, when once aroused by a sense of wrong, from that supineness which generally overspreads the common class of mankind. Ignorant and fierce, they know not in the first ebullitions of resentment, how to repel with safety the arm of the oppressor. It is a work of time, to establish a regular opposition to long established tyranny."

P. 209. "Nature revolts at the idea when the poniard is pushed by despair; yet preferring death to thralldom, the Americans were everywhere decisive in council, and determined in action. There appeared that kind of enthusiasm, which sets danger at defiance, and impels the manly arm to resist, till the warm current that plays round the heart, is poured out as a libation at the shrine of freedom."

P. 215. "Those who mark the changes and the progress of events through all revolutions, will frequently see distinctions bestowed where there are no commanding talents, and honours retained, more from the strong influence of popular enthusiasm, than from the guidance of reason, which operates too little on the generality of mankind."

P. 16. "In the cool moments of reflection, both humanity and philosophy revolt at the diabolical disposition that has prevailed in almost every country, to persecute such as either from education or principle, from caprice or custom, refuse to subscribe to the religious creed of those, who, by various adventitious circumstances, have acquired a degree of superiority or power."

P. 190. "Thus resentment stimulated by recent provocation, the colonies, under all the disadvantages of an infant country, without discipline, without allies, and without resources, except what they derived from their own valour and virtue, were compelled to resort to the last appeal, the precarious decision of the sword, against the mighty power of Britain."

Vol. II. p. 44. "He [Gen. Vaughan] boasts that 'he had not left one house in the flourishing and industrious town of Esopus,' and offers no other reason for reducing it to ashes, but that 'the inhabitants had the temerity to fire from their houses on his advance,' to rob them of liberty, property and life."

Whilst adverting to the style of the history, we cannot avoid remarking a frequent improper use of some words, and the introduction of others totally unknown to the English language. Thus in Vol. I. p. 2, we meet with "a principle producing *benovolent* effects." P. 3, "It is needless to adduce *innumerable* instances." Vol. III. p. 61, "In instances too *innumerable* to be again *recapitulated*." Vol. I. p. 4, "*young acquired* wealth." P. 40, "The *voice* of the people *breathes* universal murmur." P. 16 and 337, "*learns*" for teaches. P. 346, "*reversive*." Vol. II. p. 126, "*adduce*" for *evince*. P. 131, "to *reconcile* the Breach." "*Antidote*," "*derelict*," and "*retrospect*," used as verbs in various instances. Vol. III. p. 250, "*Rabiosity*." "Flying like fugitives" [Vol. I. p. 198] is a tautological expression, the impropriety of which will immediately be perceived. Many other instances might be produced, but as we wish not to "criticise with severity," no additions will be made to the list.

We add only this remark respecting the style, that it is fre-

quently injured by a free use of the nominative absolute, on the one hand, and sometimes by a redundancy of words, on the other. Instances of both have occurred in the quotations already made: we shall, therefore, mention only the following here. Vol. I. p. 192. "The Bostonians, thus unexpectedly made prisoners, and all intercourse with the country from whence they usually received their supplies, cut off; famine stared them in the face." P. 208, "All former delusive expectations now extinguished, both the Statesman and the Peasant.....discovered a most unconquerable magnanimity of spirit." Vol. II. p. 174, "effaced the unfavourable impressions this proposal might have left, had it not *have* been wiped off." Vol. I. p. 340. "Had General Howe overtaken the American troops, and *have* secured their Commander, he would doubtless," &c.

In the course of the "*introductory observations*," a short sketch is given of the first European settlements in North America, and of the character and manners of the settlers; and many very pertinent reflections are made. One or two inaccuracies, however, require attention. In P. 8, the settlers at Plymouth are represented as "the first colony of Europeans permanently planted in North America;" but this is certainly erroneous, even if we admit our author to have correctly stated that *Virginia* "scarcely deserved the appellation of a regular colony, until a considerable time after the settlement in Plymouth in one thousand six hundred and twenty;" for a colony was "permanently planted" by the French in Canada in 1608,

in which year Quebec was founded.*

Nor does the assertion, that the Leyden sufferers "fixed themselves at the bottom of the Massachusetts Bay," appear to be warranted by the fact: *Boston*, and not *Plymouth*, is at the bottom of Massachusetts Bay.

There is reason likewise to apprehend that the reader will be led to form an erroneous idea of the Constitution of Massachusetts under the first Charter, by the paragraph relative to that subject in pages 11 and 12, in which it is said,

"An immediate compact with the king of Great Britain was thought necessary. Thus a Charter was early granted, stipulating on the part of the Crown, that the Massachusetts should have a legislative body within itself, composed of three branches, and subject to no control, except his majesty's negative, within a limited term, to any laws formed by their Assembly, that might be thought to militate with the general interest of the realm of England."

On a reference to the first Charter it will be seen, that no negative was reserved to the king: the only check was, "so as such laws & ordinances be not contrary or repugnant to the laws & statutes of this our realm of England." In the first instance the Governor, deputy Governor, and Assistants were appointed by the king, but were to be afterwards annually chosen (with all other officers) by a majority of the freemen, at a general court, to be holden on the last Wednesday in Easter Term.†

....

* Charlevoix.

† See the Charter in Hutchinson's Collection of Original Papers, p. 12, and in Hazard's Historical Collections, vol. 1. p. 248.

The following remarks occur amongst the "introductory observations," in vol. i. p. 15.

"In Virginia, Maryland, and some other Colonies, where the votaries of the Church of England were the stronger party, the Dissenters of every description were persecuted with little less rigour, than had been experienced by the Quakers from the Presbyterians of the Massachusetts. An act passed in the Assembly of Virginia, in the early days of her legislation, making it penal "for any master of a vessel to bring a Quaker into the province.".... "The inhabitants were inhibited from entertaining any person of that denomination. They were imprisoned, banished, and treated with every mark of severity short of death."

And in vol. iii. p. 4, we are informed that

"The two armies finally met in the Virginian fields, the germ of the new world, the first British plantation in America: a State dignified for [by] its *uniform adherence* to, and its *early and firm defence* of the *rights of mankind*."

Even in the "*early days* of her legislation," Virginia invaded the rights, even the most sacred "*rights of mankind*;" yet is she "*dignified for her uniform adherence to, and early and firm defence*" of them! How can so glaring an inconsistency be accounted for? It is probable that the author had not been informed, that above a century ago a law was passed in Virginia, which declared that "*all negro, mulatto, and Indian slaves within this dominion shall be held to be real estate, and shall descend according to the manner and custom of land of inheritance, held in fee simple*;"† but could she have forgotten the thousands, and tens of thousands of *black*

.....

* History of Virginia.

† Laws of Virginia, 4th ann. C. iii. A. D. 1705.

evidences, which to this day exist, to prove that invading the rights of mankind has been the

customary and general practice of the inhabitants of that State?

(To be continued.)

Religious Intelligence.

UNITED STATES.

SOCIETY FOR PROPAGATING THE GOSPEL.

(Concluded from p. 333.)

THE labours and success of the Rev. John Sergeant,* missionary among the Mahukkunuk Indians at New Stockbridge, near Oneida, within a few years past, have much increased. From fifty to one hundred of the Oneida pagans, as they are denominated, have occasionally attended on his ministrations, and he has also visited and taught them in their own village, to their apparent satisfaction and improvement.

In consequence of an invitation from the Onandaga Indians, who reside thirty-six miles westward of New-Stockbridge, Mr. Sergeant made them a visit in June last, when he was introduced into their council house, and addressed by their chief speaker, as follows:

"Father; we thank the great Lord above, that we have all been kept alive to this time. We also in a particular manner, thank Him, that he has taken care of you on the way, which leads to our fireplace. We thank you, that you have been faithful to your promise, and are come to make us a visit. We rejoice in this pleasant day, when we can see your face. A number of us are collected, and ready to hear and learn something for our good."

Mr. Sergeant then addressed them in a discourse of about four hours in length, on subjects he thought best

....

* Mr. Sergeant receives his annual salary, in unequal proportions, from the funds of the society in Scotland, for promoting Christian knowledge, the society for propagating the Gospel among the Indians, and others in North-America, and the corporation of Harvard College.

adapted to their capacities and circumstances, relating to their present, as well as future well-being. They then, by one of their chiefs, made him the following reply;

"Father, I speak to you in behalf of all. We thank you for communicating to us the mind of the great God. We thank the Lord, that he has given you health, that you have been enabled to come and visit us at this time, and speak to us from his word.

"Father; we now thank you in the name and behalf of all our chiefs, young men, women, and children, for the good counsel, you have now given us, respecting our good in this life, as well as the life to come. We will follow your advice, so far as we can.

"Father; you told us the Lord made the world, and all things that are therein, in six days, but rested on the seventh; that he had commanded all his children, of all nations, to rest on that day, to cease from all labour, play, or any worldly business; that they must meet together and worship him. This we see is right and good, and we promise you we will observe this in the best manner we can.

"Father; you have told us we must labour on our lands, and in this way obtain our bread; and likewise provide for our cattle, that they might increase, that we might have to sell to others, by which means we might get clothing for ourselves and children. Father; this is likewise good advice, and we will do our best to follow this good way.

"Father; you have told us we have but a small piece of land left,* there-

....

* The Onandaga reservation is about four miles square. The number of souls in this tribe is one hundred and forty-three, who live in twenty-one houses, which, in general, are but wretched hab-

fore we must keep it for ourselves and children. Father; we now let you know we are well pleased with this advice; all of us are united in this, that we will hold our land forever; that we will neither lease nor sell it. And we hope our children will always do the same.

"Father; we have all of us agreed entirely to forsake poisonous liquors; but we are sorry to find, that a few of us do fall away; but agreeably to your advice, we will try our best to reclaim every one."

MISSION TO THE WESTERN INDIANS.

In the spring of 1803, a delegation* from the Mahukkunnuk Indians, under the pastoral care of Mr. SERGEANT, visited their "grand fathers," the Delewares, who reside at Wapekunnemekut, or White river, for the purposes of "renewing the ancient covenants of friendship which subsisted between their ancestors; of recommending to them perpetual peace with the United States; union and a firm government among themselves; of encouraging virtue, and recommending to them civilization, and the Christian religion." The delegates were well received by their "grand fathers," who are numerous, and considered as at the head of all the tribes around them, and "unanimously agreed to accept, and take hold with both hands, on all that was recommended to them." Encouraged by this success, the delegates agreed,

.....

itations. Their place of worship, or council house, constructed wholly of bark, is a proper wigwam, twenty-five by forty feet in dimensions. Formerly they were pagans, and notorious for drunkenness; but for three or four years past, since they have embraced the doctrine of the Prophet, they are greatly reformed, as to their habit of intemperance, and give a degree of credit to the Bible, as the only rule of duty. They are highly esteemed by the white people in their neighbourhood. Their lands are excellent; but they have yet made but little progress in the arts of husbandry and civilized life.

* This delegation consisted of Hendrick Aupaumut, sachem, John Quinny, Solomon Quauquaughmut, chiefs, and five others.

Vol. II, No. 8.

B B b

at the end of three years, to make their "grand fathers" another visit, and to carry with them, if possible, one or more missionaries and schoolmasters. Accordingly, through their "father," Mr. Sergeant, they have applied to "the society for propagating the Gospel," among others, to give them aid in accomplishing their benevolent design. Their success in these applications has not equalled their expectations, nor has it by any means been proportioned to the magnitude and importance of the object. No pecuniary aid has been given to this project, in the opinion of many the most promising of success and usefulness of any which has been devised for many years, except *one hundred dollars*, by the society for propagating the gospel, toward the support of a schoolmaster.

Notwithstanding these discouragements, the delegation had determined to commence their journey the last of October, under the patronage of Mr. Sergeant. John Jacobs, one of the Mahukkunnuk Indians, has been engaged for a year, to reside among the Delaware nation, as a schoolmaster; who, added to his other qualifications for his office, is an excellent singer, and intends to instruct in sacred music. The following is the substance of the instructions given him by Mr. Sergeant:

"You are to proceed to the western country with your companions, and as soon as you shall have ascertained the most suitable place for the purpose, shall open your school, which shall be kept at stated hours regularly. You are to teach the children to read and write: and, in due time, psalmody. You will cause them to commit to memory, some psalms in your own language, if you find they understand it.

"On the Sabbath you will refrain from all labour, and every kind of worldly business and recreation. Should you be visited by any young people, on this sacred day, read to them, at your discretion, from the word of God.

"You will note in a journal, every thing important, and once in two months, if a convenient opportunity offer, transmit to me extracts from it, that I may know your situation and progress."

We hope this may prove an opening for great and extensive usefulness among the Indians in this quarter, where is a wide field for missionary labours, already occupied, in part, by the synod of Pittsburgh.

THE SENECA PROPHET, OR THE
MAN OF THE GREAT SPIRIT.

*Communicated for the Panoplist by a
Missionary who visited him and his
people.*

A FEW years since, an Indian at the Alleghany river, half brother to the noted Cornplanter, gave out that he had communications from the Great Spirit, which he was commanded to make known to the different tribes of Indians. He was formerly a great drunkard, and despised by the Indians themselves, as an ignorant, idle, worthless fellow. Since his reformation, he appears meek, honest and inoffensive. By those best acquainted with him, he is considered as deficient in intellect. He converses but little. His countenance does not indicate much thoughtfulness. When questioned, however, his answers are pertinent, and his public speeches are sensible. He inculcates on his followers, that they sell not their lands; that they refrain from the use of ardent spirits; that they put not away their wives; that they cultivate their lands; live industrious lives; and maintain the religious customs of their ancestors.

To one, who expressed his doubts of his having such communications, and used some arguments to show him he had not, he replied with his usual simplicity, "I think I have had such communications made to me."

At the meeting of commissioners with the Senecas, for the purpose of purchasing a tract of land at the Black-rock, this Indian was present, and opposed the sale of their lands. He related the communications, which he said he had received from the Great Spirit. Some of the communications he could not recollect, and asked his brother Cornplanter. When asked how he could forget such communications, he said at the time the Great Spirit told him these things, he related them to his brother; and that he was told so many things, he did not remember all.

Since this Prophet, as he is styled, arose, there has been a great reform among the pagans of the Six Nations. The settlement at the Alleghany river, containing about 450 souls, a few years since, were a poor, idle, drunken, contemptible people; they are now become temperate, industrious, and comparatively wealthy. A mission from the Friends near Philadelphia, has much aided this reform, by counsels and example; but whether one would have succeeded without the other, it is probably impossible to determine.

This prophet says, he has had repeated visions, in which he sees three spirits or angels, who make communications to him. Sometimes in dreams or visions, he pretends to have seen devils flying, and hovering over their new town, Canadesago, seeking some place to light, but could find none, because the people were now orderly, temperate, and industrious; he then saw them fly to Buffalo Creek, and light among the whisky casks. Sometimes, he says, he has seen idle, drunken Indians, clothed in rags and filth, in old worn out canoes, on lakes at a distance from shore, clouds gathering thick and black, with awful thunder, lightning and tempest.

Sometimes sick persons send a shirt or some other article of clothing, to the prophet, that he may prescribe a cure. In such a case, he takes two handfuls of tobacco, puts their ends to the fire on the hearth, lies down and covers himself with a blanket, after he has arisen he prescribes for the disease.

He has stated to the Indians, that great judgments would follow them, if they disobeyed the commands of the Great Spirit, such as floods, drought, &c. The principal of the Friends' mission near these Indians, observed, that a missionary who lately visited them, had spoken much in the same way to them respecting the judgments of God, following the wicked, and that they had been visited, as their prophet had declared, especially, with a remarkable flood in the Alleghany river.

The fame of this prophet is great among the western Indians. He has once visited the Wyandots, and by particular desire expected soon to visit them again. He is deeply im-

pressed with the opinion that judgments are coming on the nations, unless they reform. When he first arose as a prophet, he visited the President of the United States at the seat of government, accompanied by Cornplanter. The prophet with his adherents, gladly embrace every opportunity to encourage whatever, in their view, tends to promote reformation. On this ground they advised the Indians to listen to the instructions of the missionary to the New Stockbridge Indians. Hence they were fond of thinking and saying, that a missionary, who lately spake to different settlements of Indians, urged the same things, as their prophet. One of the Onandagas, when asked why they did not leave their drunken habits before, since they were often urged to it, and saw the ruinous consequences of such conduct, replied, they had no power; but when the Great Spirit forbid such conduct by their prophet, he gave them power to comply with his request.

Some time since a disagreement

happened between the prophet and most of his adherents, and Cornplanter; in consequence, they have left Cornplanter, and removed further up the river, where they are building a new town. His nephews, who are sensible, and men of great renown in the nation, use their influence in his favour. He is consulted as the principal chief of the nation; but Red Jacket, a cunning and subtil chief at Buffalo Creek, does not believe in him, but in his public transactions he pays him respect, as he is popular with the nation. He observed to the Agent for the Six Nations, that when the prophet made his speeches, his nephews sat contiguous to him on the right and left. On a certain occasion he had taken care to place some others next to the prophet, and he was not able to say any thing. He is held in great veneration by the people. One of the most distinguished of their young men gave it as his opinion, that the prophet would yet be persecuted and put to death, as the wicked put to death the Lord Jesus Christ.

Literary Intelligence.

UNITED STATES.

For the Panoplist.

COMMENCEMENT EXERCISES AT BOWDOIN COLLEGE.

The following account of the Commencement at Bowdoin College was intended for the Panoplist for September; but from various casualties it was not received till the close of December. We insert it at this late period, because we wish to bring into notice this infant and rising Seminary, planted in a new and thriving portion of our country, to which it promises to be a great blessing.

AFTER an anthem, accompanied by a band of music, the Throne of Grace was addressed in prayer by the Rev. Dr. M'KEEN, President of the Institution. The exercises of the young gentlemen, candidates for their first degree, succeeded as follows:

1st. A salutatory oration in Latin, pronounced by BENJAMIN TITCOMB,

in which an honourable and grateful tribute was paid to the Legislature of the State for their liberal grants, and to those of the Bowdoin family, who by their generous benefactions have obtained the honour of giving their name to the College, and gained the reputation of patrons of the sciences. Other benefactors were respectfully remembered, and the addresses to the President and Instructors were the affectionate and amiable expression of gratitude for paternal tenderness and fidelity, and of regret at bidding farewell to the interesting scenes of youthful pleasure and improvement; nor could the audience fail to sympathize with the Orator, when, unable fully to utter his feelings, he exclaimed, "*Curæ leves loquuntur; ingentes silent.*"

2d. A spirited *dissertation on the influence of Commerce on public manners*, by GEORGE THORNDIKE, distinguished by sentiments of the purest nature, mingled with a glowing zeal for the simplicity of ancient times, and the incorrupt integrity of "days of yore." And if, in some instances, this zeal led to severe invective against the mercenary, avaricious, and meanly interested trader, it ought not to have been construed, as derogating from the value and respectability of the fair and honourable merchant, or of a profession which serves to unite mankind in bonds of mutual benefits.

3d. The *Forensic disputation on the question, Whether utility be the foundation of moral obligation*, by JOHN DAVIS and BENJAMIN TITCOMB, was conducted with accurate investigation, and a discriminating attention to the theories of writers on ethics, and the insidious distinctions of modern philosophers.

4th. A *dissertation on the use of history*, by RICHARD COBB, exhibited a maturity of mind, and extent of reading and observation, highly honourable to the genius and industry of the speaker. It contained energetic and judicious remarks; the style was perspicuous and appropriate, and the benefits of historical knowledge to legislators and professional men, to princes, patriots and heroes, were displayed with glowing eloquence. The eulogy on our countrymen, who fell before Tripoli, was calculated to "rouse even cowards to emulate the actions of the brave."

5th. An ingenious and discursive *disquisition on the powers of language*, by JOHN O'BRIEN, evincing a nice attention to the subjects connected with eloquence, and to the influence of oratory on the human mind and passions in every age, with an indignation against innovators, and corruptors of our idiom, characteristic of the critical and classic scholar.

6th. An *English oration* by JOHN DAVIS. This composition was marked with the features of judgment, seriousness, and piety. Its subject was "the Powers of Man," and it afforded evidence of the tender feelings, moral perceptions, and studious application of its author.

7th. A *disquisition on the solar sys-*

tem, by MOSES QUINBY, leading the mind from a contemplation of the wonders of creation to admire the wisdom and power of the Creator.

The science of astronomy was traced *con amore* through the stages of its progress to the present times. The speculations of ancient and modern sages, and the ingenious theories of philosophers, from Pythagoras to Newton, and from Newton down to Darwin, were passed in review by the orator, and proved his attachment to mathematic calculation, and philosophic inquiry.

8th. An *English Oration* on the progress of *Refinement*, by ISAAC FOSTER COFFIN, led the enchanted attention of the audience through all the steps of human advancement, "from passion and debasement" to the highest polish of civilized society; and, if elegance and urbanity of manners, ease of elocution, and dignity of sentiment are entitled to applause, this young gentleman was highly entitled to it. Indeed the whole exhibition, of which a sketch is here given, excited lively emotions of pleasure in a literary, respectable, and attentive audience, and gave an earnest of the future hopes of society from an institution, fostered by public munificence, and private benefaction, and governed with paternal fidelity and professional skill.

After these exercises, the following excellent ADDRESS was made by the President to the candidates for their first degree.

Gentlemen,

Having finished the course of studies, prescribed by the laws of this institution, you are now to receive its first honours, and soon to enter upon public life. I trust you need not be assured, that the governors and patrons of the society, and we especially, who have had the immediate direction of your studies, feel deeply interested in your usefulness and happiness in life. As instruction here commenced with you; *on you*, more than on any succeeding class, will depend the reputation of this infant seminary.

As the broadest, firmest, and surest foundation of your future usefulness and respectability, let me earnestly recommend to you piety to

wards God, and a life of virtue, founded upon evangelical principles. You will make a very dangerous mistake, if you think it sufficient to maintain a decent character, formed on worldly principles, and governed by worldly motives. I am not unwilling that religious principles and resolutions should be strengthened by a regard to reputation; but the gospel of our blessed Redeemer directs our supreme regard to Him, who knows the secret springs of all our actions. And God forbid that you should ever be ashamed to be governed by the principles of the gospel of Jesus Christ. If you heartily embrace the religion of the Redeemer, it will furnish you with the most powerful motives to practise the things that are virtuous and praiseworthy; and, in a humble dependence on divine aid, you will resolve with holy Job, that your heart shall not reproach you so long as you live. Would you maintain consciences void of offence towards God and man, without which you cannot be happy, shun the pestilential society of those, who are enemies to the religion of Christ. In the commerce of the world you must sometimes fall into the company of such, but let them never be your chosen companions. Evil communications corrupt good manners. Let your chosen companions be men of virtue, men who fear God and keep his commandments. He that walketh with wise men shall be wise, but a companion of fools shall be destroyed.

Whatever profession in life you may choose, whether law, physic or divinity, you ought never to imagine that the talents, which the Author of nature has given you, or the instructions you have had in the first elements of science, will supercede the necessity of diligence in the prosecution of your studies. Inquire among the living, or among the dead, and you will find no example of great eminence without industry.

And in whatever stations the providence of God may call you to act your respective parts, let your whole conduct be directed by an inviolable regard to duty, and that delicate sense of honour and propriety, which shuns the appearance of evil. In your intercourse with the world, let your behaviour be marked with candour,

and guided by sincerity and truth. Avoid every dishonest art to advance your interest or reputation, and probably the world will do justice to your characters; but if not, you will have for your consolation the testimony of your consciences, which is infinitely better than the plaudits of millions.

The degree of Bachelor of Arts was then conferred on the following young gentlemen, alumni of Bowdoin College; Richard Cobb, Isaac Foster Coffin, John Davis, John O'Brien, Moses Quinby, George Thorndike, and Benjamin Titcomb.

It was indeed a novel enjoyment to witness the refinements of science in a country not long since reclaimed from the wilderness, and to view a literary seminary, "*Circha procul et Permesside lympha*," promising the benefits and ornaments of erudition to the youth of unborn generations.

ATTICUS.

Bath, Sept. 1806.

SINGULAR PHENOMENON.

Extract of a letter from Overton county, Tennessee, dated Nov. 1806, to one of the Editors of the Panoplist.

"I have reserved room to sketch you a short account of a rare occurrence in the world of meteors. It was witnessed at Knoxville, on the 27th of August last. Our attention was attracted between 9 and 10 in the morning, by a number of extraordinary circles about the sun. The first was a common halo; though of colours uncommonly vivid; the sun in the centre, as usual; and the area very dark between the sun and circle, like the space between the outer and inner rainbow. This circle was crossed by another considerably larger; of a whitish colour; its periphery running through the sun and its centre at or towards the zenith. The third and fourth were much larger than the second; paler, resembling a lunar rainbow, but the peripheries, narrower and better defined, not constantly complete; one projected towards the southwest, and the other towards the northeast, each encompassing the halo, and intersecting the second circle and one another at a point opposite the sun, from which a

line drawn to the centre of the sun would, it was judged, be equally divided by the meridian. The place of intersection was bright and tinged with different colours. And easterly and westerly there were fragments of a larger circle varying in length, coloured like a rainbow, and of sufficient size, it is believed, if complete, to have included all the rest, and to have extended southerly far below the horizon, altogether different from a rainbow in situation and magnitude. The scene varied a little from time to time; and probably was various in different parts of the country. It is said the number of circles seen in some places was seven. In an hour or two it had disappeared at Knoxville, but came on again in the afternoon, only reversed; the point of intersection of the three circles being northeast from the sun, and all appearances changed accordingly. It was seen through a region of country of several hundred miles in extent, and how much farther I am not informed. I have waited to see if any thing similar was noticed in your part of the Union: but suppose not, as no mention was made in the papers. There had been no rain at Knoxville for some days preceding;

and there was none for several days after, though at the time the air was a little hazy, as usual when haloes appear; but what disposition of the vapours could produce such a wonderful play of refraction and reflection, I do not pretend to determine. As it continued so long, I regret that I had no quadrant to ascertain altitudes and angles, though there was nothing remarkable in a horizontal view of things, except that the air appeared rather darker than usual, something as it does in a partial eclipse of the sun; yet the scene above was so brilliant, that my eyes, though remarkably strong, were immediately so overpowered, that I could only take sudden glances of the phenomenon, till I had procured a smoked glass. No one present, though there were persons who had lived in different parts of America and Europe, had ever beheld, as they said, or recollected to have read or heard of the like.

We understand that Mr. Carri- gain, Secretary of the state, and Mr. Merrill, are engaged in making such surveys of different parts of New Hampshire, as may enable them shortly to publish an accurate map of this State.

List of New Publications.

OBSERVATIONS upon baptism, delivered at Ipswich, south parish, June 12, 1806. By Joseph Dana, D. D. pastor of the church in that place; with a view of introductory circumstances and proceedings in the said church. pp. 24. Blunt. Newburyport.

The duty and character of a gospel bishop illustrated. A sermon preached Oct. 30, 1803, at the ordination of the Rev. William B. Wesson, to the pastoral office over the church and society in Hardwich. By Jos. Lee, A. M. pastor of the church in Royalston. Northampton. Wright.

A sermon preached at the ordination of the Rev. Nathan Waldo, A. B. at Williamstown, Vt. Feb. 26, 1806. By Elijah Parish, A. M. pastor of the church in Byfield, Mass. Hanover, N. H. Moses Davis.

No. 1. of the Monthly Register,

Magazine, and Review of the United States for December. Being a continuation of the Monthly Register and Review newly arranged. This work will be conducted as before, by S. C. Carpenter, in connection with another gentleman of first rate acquirements in every department of literature. Price 6 dollars per annum. 8vo. pp. 64. New York.

No. I. Vol. I. of the Christian Magazine, intended to promote the knowledge and influence of evangelical truth and order. pp. 120, 8vo. Published quarterly. Price \$1.50 a year. N. York, Hopkins & Seymour. Sold by J. & T. Ronalds.

The Sacred Minstrel No. 1. Containing an introduction to psalmody, practical essay on modulation, and a collection of sacred music, suitable for religious worship. Selected and

composed by Uri K. Hill. Price 50 cents. Boston. Manning & Loring.

The baptism of believers only, and the particular communion of the Baptist churches, explained and vindicated. In three parts. The first—published originally in 1789; the second—in 1794; the third—an appendix, containing additional observations and arguments, with strictures on several late publications. By Thomas Baldwin. Boston. Manning & Loring. 1807.

NEW EDITIONS.

A new and compendious Geographical Dictionary or Gazetteer, improved. Illustrated by eight maps. Originally written by R. Brooks, M. D. First American edition from the latest European edition, with great additions and improvements in every part. 1 large 8vo. vol. Price \$3,50 bound. Philadelphia. J. Johnson.

A Translation of the Alcoran of Mahomet. Worcester. I. Thomas, jun.

The Works of the Right Hon. Edmund Burke. Vol. 1. 8vo. pp. 491. Boston, published by John West, 75, Cornhill, and O. C. Greenleaf, 3, Court-street. 1806.

IN THE PRESS.

A familiar Survey of the Christian Religion, and of History as connected with the introduction of Christianity, and with its progress to the present time. Intended primarily for the use of young persons of either sex, during the course of public or private education. By Thomas Gisborne, A. M. New-York. Bernard Dornin.

Sir Wm. Forbe's Life of Beattie. 2 vols. 8vo. New-York. Riley & Co.

Mrs. West's Letters to her Daughter. New-York. Riley & Co.

PROPOSED BY SUBSCRIPTION.

A view of the economy of the Church of God, as it existed in its primitive form, under the Abrahamic dispensation and the Sinai Law; and as it is perpetuated under the more luminous dispensation of the Gospel; particularly in regard to covenants. By Samuel Austin, A. M. Minister of the gospel in Worcester, Massachusetts. Worcester. Thomas & Sturtevant.

A volume of Sermons on the following subjects, viz. To little children; the duty of speaking to the

young; the young invited to the communion; early piety the comfort of old age; discourse to the aged; dry bones restored; birds and beasts preaching to men; Joab laying hold on the horns of the altar; nothing to be withheld when Christ has need; the gate of heaven strait; the causes why many cannot enter the gate; the awful condition of such as are excluded; Pilate's inscription on the cross of Christ; the disciples gazing at the ascending Saviour; the rainbow around the throne; no temple in heaven; universal praise for redemption; the wheels of providence; the temper of a Christian with regard to moral good and evil; the impiety of pleading God's promise in excuse for neglecting plain duty—(and several others.) By Joseph Lathrop, D. D. Pastor of the First Church in West-Springfield. H. Brewer. Springfield. The vol. is to contain about 400 pages 8vo. Price, bound and lettered, \$1,75.

Fifty-two Sermons, by W. Hazlett, for the use of families. 2 vols. 8vo. Price \$5 in boards.

Letters of the late Lord Lyttleton, only son of the venerable Lord George Lyttleton, and chief justice of Eyre, &c. Two volumes complete in one. The first American, from the eighth London edition. To which will be added, a memoir concerning the author, including an account of some extraordinary circumstances attending his death. 8vo. between 260 and 300 pages, on fine wire-wove paper. Price \$1,75 in sheep, \$2,25 in calf binding. Troy, N. Y. Wright, Goodenow, and Stockwell.

Lectures on the Elements of Chemistry. By Joseph Black, M. D. Professor of Chemistry in the University of Edinburgh. First American edition, with plates. 3 vols. 8vo. wove paper. Price \$7 to subscribers. Philadelphia. Matthew Carey.

Major Thomas U. P. Carlton, attorney-general of Georgia, is preparing for the press a work, to be entitled, "The Life of Major-General James Jackson, and a history of the Revolution in the State of Georgia."

A part of the Works of the late Dr. Tappan, Hollis Professor of Divinity, in the University of Cambridge, consisting of a volume of his Sermons, and his Lectures on Jewish Antiquities: each volume to contain about

400 pages 8vo. on fine paper. Price to subscribers in boards, \$1.75 each vol. and \$2 neatly bound. A deduction of 12 1-2 per cent. will be made to all who take and pay for 6 vols. or more. A sketch of the author's life and character will be prefixed to one of the vols. The profits arising from the sales will be for the benefit of the

widow. The MSS. which are in part prepared for the press, will be put into the hands of the printer, without delay, and published with all convenient dispatch. These vols. take the place of the single volume of sermons, proposed soon after the author's decease.

Ordination.

ORDAINED, on the 10th of Dec. to the pastoral care of the church and congregation in Freeport, (Me.) the Rev. SAMUEL VEAZIE, M. A. The several performances on the occasion were as follows; the introductory prayer by the Rev. Mr. Weston, of Gray; sermon by Rev. Mr. Foster,

of Little Cambridge, from 1 Thes. v. 12, 13.; ordaining prayer by Rev. Mr. Herrick, of Durham, and charge by Rev. Mr. Eaton, of Harpswell; Rev. Mr. Jenks, of Bath, expressed the fellowship of the churches, and Rev. Mr. Miltimore, of Falmouth, concluded with prayer.

Obituary.

In the city of New-Brunswick, state of New-Jersey, Jan. 13, in the 69th year of his age, Col. John Bayard, formerly a citizen of Philadelphia.

At Lexington, Ken, Dec. 14, Hon. John Brackenridge, Attorney Gen. of the United States.

In this town, suddenly, on the 6th inst. aged 77, Ebenezer Storer, Esq. A. M. A. A. S. and treasurer of Harvard College.

On the morning of the 16th inst. by the falling of the south wall of the Columbian Museum (after the building had been consumed by fire) six young persons, viz. William, son of Michael Homer, aged 11; John, son of Mr. Philip Condon, aged 14; Henry Fullerton, aged 20; Isaac Peabody, aged 15; Joshua Urann, aged 17; and James D. Beals, aged 13.

TO CORRESPONDENTS.

B. C. D. on the resurrection of Christ, *Philalethes* on the same subject, Luther's reply to J. C., Memoirs of the life of Stephen Smith, Esq. *Leighton* on the influences of the Holy Spirit, *Quolquum's* sketch of David's character, H. on self-acquaintance, *Theophilus* on the divinity of Christ, (inserted in this number,) with his exposition of Heb. vi. 4 to 7, are received.

We are particularly obliged to our correspondent for his *translations* for the Panoplist. The result of the members from Zeland of the synod of Dort, on the question, "*In what manner should candidates be prepared for the sacred ministry?*" is excellent and peculiarly seasonable; as are also, "the sentiments of the British divines at the synod of Dort, on some interesting points of divinity," inserted in the present number. We are always gratified by the communications of this correspondent.

Orton's sketch of Dr. William Bates, with preliminary observations, is thankfully received. His design to send us a succession of the lives of some eminent non-conformist divines, and of the members of the celebrated Westminster Assembly, meets our cordial approbation, and we have no doubt his communications will be highly gratifying to our readers, and promotive of the great object of our work.

N. B. Subscribers are informed that Mr. CALEB BINGHAM, bookseller, No. 44, Cornhill, Boston, will in future act as agent for the editors in Boston, in the distribution of the Panoplist, and receiving payments and communications for the work.